

FOUR GOSPELS AND THE ACTS

ALDEN BRADFORD

1813

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**EVANGELICAL HISTORY or NARRATIVE of the LIFE,
DOCTRINES AND MIRACLES OF JESUS CHRIST OUR
BLESSED LORD AND SAVIOR
THE FOUR GOSPELS AND THE ACTS**

Translated by: ALDEN BRADFORD

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

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EVANGELICAL HISTORY

OR

A NARRATIVE

OF THE

LIFE, DOCTRINES AND MIRACLES

OF

JESUS CHRIST,

OUR BLESSED LORD AND SAVIOR,

AND OF HIS HOLY APOSTLES;

CONTAINING THE

FOUR GOSPELS AND THE ACTS:

WITH A GENERAL INTRODUCTION,

AND

PREFATORY REMARKS TO EACH BOOK;

AND

NOTES DIDACTIC, EXPLANATORY, AND CRITICAL.

Designed chiefly for those who have not leisure to peruse
the larger works of voluminous Commentators.

BY ALDEN BRADFORD.

And many other miracles Jesus, in fact performed, which are
not written in this book. But these are written, that ye may
believe that Jesus is the CHRIST, the SON OF GOD; and that, be-
lieving, ye may have life through his name. *John xx. 30.*

BOSTON:

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1813.

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BE IT REMEMBERED, That on the seventeenth day of July, A.D. 1813, and in the thirty-seventh year of the Independence of the United States of America, BRADFORD & READ of the said District, have deposited in this Office the title of a book, the right whereof they claim as Proprietors, in the words following, *to wit* :

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WILLIAM S. SHAW, } *Clerk of the District
of Massachusetts.*

PREFACE.

It will be readily admitted by the intelligent Christian, that some passages of Scripture require explanation, and that in some instances the common translation needs to be corrected, for the improvement of those who are unacquainted with the language in which they were originally written, and who have not leisure to consult the larger works in the hands of the theological student. The Editor of this volume has it in view to furnish remarks, which may explain difficult texts and terms in a *small compass*.

He pretends not to offer any thing new to the biblical critic ; nor does he expect to give satisfaction concerning all the obscure phrases and expressions, which occur in the sacred writers. He can only say, that he has read the original, and consulted learned commentators with some attention ; and proposes merely to exhibit, in a less voluminous form, whatever is material as to the meaning of the writers of the evangelical narrative.

The text, in variance with the commonly received translation, he has ventured to correct in a few instances only, where fidelity seemed to require it : And in these cases even, he trusts he has obtruded no fanciful or conjectural alterations. But in the notes, he has freely inserted all emendations warranted by the criticisms of the learned ; so that the reader may judge for himself, as to the force or propriety of the proposed corrections.

He is aware, that some serious persons are opposed to all alterations in the commonly received translation of the sacred volume. But it should be considered, that there have been several translations of the Bible in the English language, which succeeded one another, as it was believed the latter were more correct than the former ones. The translation now in use in England and America, was introduced in 1612. The learning and fidelity of the translators cannot be too highly appreciated. But they were not inspired. And it will not be doubted, that the researches and criticisms of learned men, since their time, have thrown much light upon difficult passages of Scripture : nor will it be denied, that some terms in the common translation are now obsolete and unintelligible.

The gospels and other books of divine revelation were originally written without any division into chapters and verses, as they now appear. They were, however, early formed into sections, for the purpose of being read in christian churches, as a part of the religious service. The division into chapters was in the thirteenth century ; and is generally attributed to a Cardinal of the church of Rome. R. Stephens, who was a great biblical student, and superintended the printing of the Holy Scriptures, is said to have been the author of the division into verses, in 1551.—These divisions are arbitrary, but generally judicious ; and yet in some instances the sense and meaning of the sacred writers would more fully appear by a different arrangement.

The desire of avoiding a large work had much influence in fixing upon the plan, of giving only the GOSPELS and the ACTS of the APOSTLES. But in having the volume consist only of those parts of sacred history, it was also considered, that a *connected* and *complete* relation would thus be furnished of the Life and Doctrines of our Divine Redeemer ; of his Apostles, their labors and services ; and of the first establishment and prevalence of Christianity, (embracing a period

of about seventy years from the birth of Christ,) which we derive from inspired writers. This, in fact, is the whole authentic account, of which we know the church was ever possessed, of the Founder and first teachers of our holy religion. Their story ends with the Acts, written by St. Luke. The Epistles, which compose the residue of the sacred volume, are, indeed, highly important, as they elucidate the doctrines of the Gospel, and furnish moral precepts and instructions for individuals and societies. But they are not history.

It is not intended to suggest, that any portion of the sacred writings are unworthy our study and attention. "All Scripture, given by inspiration, is profitable for doctrine, for reproof, for correction and for instruction in righteousness." But it has been common to publish particular parts of Scripture in separate volumes. Thus, the writings of Moses have been published in a distinct form, without the other parts of the Bible. Thus, the Psalms, and the Prophets, the Four Gospels, and the Epistles of St. Paul, have respectively appeared in volumes by themselves, because the Editors had given greater attention to those particular books.—The present vol-

ume is offered to the public, upon the consideration, that it contains those books, which furnish the only true history of the origin and establishment of our holy religion. And if it shall excite more attention to the sacred Scriptures, "which testify of Jesus Christ," the MESSIAH, and "shew unto us the way of salvation," the Editor will have attained the object he has in view, by hazarding its publication.

GENERAL INTRODUCTION.

THE books of the sacred writers, who have given us the history of the doctrines and life of JESUS CHRIST, we denominate the *gospels*, as they convey "*glad tidings*" from heaven to men. The author of our holy religion assumed the character of a divine teacher and instructor. He claimed to be the MESSIAH, long expected by the Hebrew nation, and by whom great spiritual blessings were to be dispensed, and important moral truths were to be revealed. From his history, we learn that he came to enlighten, reform and sanctify the world; that his purpose was to convert men from error and sin, to truth and virtue; to give assurance of the divine propitiousness and grace, and to reveal a future immortal life.

The expectation of a divine messenger and teacher, about the time of our Savior's birth, was not confined entirely to the Jews, though the predictions in their sacred books had produced among them a general and more thorough belief of the appearance of such a

personage. An expectation of this sort prevailed in other nations of the east. Whether it were owing to their knowledge of the Jewish Scriptures, or to the deductions of reason, which led them to suppose the Deity would in mercy interpose for the instruction of his rational creatures, who were in doubt respecting the divine attributes and their own destination ; it seems to have been an opinion which many philosophers indulged, that God, at some period of the world, would raise up a great prophet, who should make known more of his moral purposes to his intelligent offspring ; who should give assurances of a future life, and reveal the way by which sinful men might obtain favor and forgiveness with heaven.

That God *can* reveal his will to man, that he who is an infinite Spirit *can* inspire the human mind with a knowledge of himself and his designs, no one surely will be foolish enough to deny. That he *should* do it, our natural sense of his goodness will induce us to admit. And that he has *in fact*, spoken to the world, by *his Son from heaven*, is proved by various considerations ; by the supernatural works he performed ; by the moral precepts he gave, and the attributes of Deity he revealed, so

superior to every thing suggested by sages and philosophers ; and by the accomplishment of prophecies, many centuries after they were uttered, in the character and fortunes of him, whom we believe to be the Instructor and Savior of men.

Several hundred years previous to the birth of Jesus Christ, it was declared by the Jewish prophets, and the predictions were recorded in their sacred books, that one of their nation should be constituted a spiritual Prince and Savior, who would dispense divine blessings to the world, and make new and important revelations of the gracious purposes of God. The character of this messenger of heaven, who was to be sent to illumine, to reform and bless the world, his condition in life, the time of his coming, the peculiar excellence of his moral precepts, the consoling influence of his doctrines, his miraculous and beneficent works, his sufferings, his death, the conduct of his enemies, his resurrection, and the extensive prevalence of his religion, were all foretold with wonderful minuteness and precision. To no other person do these various predictions apply, but to Jesus of Nazareth. The precise period of his birth was predicted by the prophet Daniel. And at the time of

his birth, we learn, the Jews and other eastern nations, were expecting his coming. Unless we consider them judicially blinded for their heinous and aggravated sins, there is but one circumstance which we can suppose would have led them to misunderstand and misconstrue their prophecies in reference to our Savior ; and that is, his being spoken of as a Ruler and Prince, as well as one who was to endure poverty, reproach and suffering. With their worldly views, they overlooked all the other circumstances of his character and condition, so perfectly correspondent to the prophetic descriptions of the Messiah.

The books containing these predictions were in the hands of the Jews when our Lord appeared, and had long been preserved with religious care and attention. They were read in their religious assemblies, and taught their children from their earliest years. Three hundred years before the birth of Christ, they were translated into the Greek language, which then and down to the time of our Savior's coming, and for a long period subsequent, was the language of the whole civilized and learned world. Not only did the Jews in the time of Christ, not only did our Lord and his immediate followers appeal to these books ;

but the enemies both of the Jews and the Christians referred to and quoted them, though they did not acknowledge them to be divine. These books of ancient prophecies have been carefully preserved through every succeeding age, as well by Jews as Christians. Their antiquity and genuineness are indisputable. And the accomplishment of predictions which they record fully justify us in believing them to have been inspired.

In prophesying of the Messiah, who was to reveal the purposes of divine grace to men, these writings foretold that he should be born of a virgin, should live in poverty and want, should be a reformer and preacher of righteousness, and yet be meek and humble, unostentatious and unobtrusive, rather avoiding than courting notice and popularity; that though perfectly innocent and harmless, he should be opposed by the rulers of his nation, and persecuted as a criminal; and that his kingdom, (his religion) should prevail among the heathen even to the ends of the earth. *All these predictions, we learn from history, have been wonderfully accomplished in Jesus Christ, the author of our holy religion.*

It will be admitted that the reason and moral sense of man given him by his Creator,

if duly cultivated, will lead him to results favorable to the social duties, and that an attentive consideration of the power and goodness of God, exhibited in the works of creation, will excite devout and grateful feelings towards the Supreme Being. It will also be granted, that, from considering the powers and faculties of the mind, and the unequal distribution of rewards and punishments in this life, we are furnished with arguments which render *probable* the doctrine of a future state of being. But with this concession, it may justly be insisted, that decisive and convincing evidence was wanted to establish the doctrine of immortality; that the world was destitute of a complete system of moral precepts; and that the forms of worship and the prevalent opinions concerning the attributes of God were irrational and ridiculous. On all these subjects, the gospel of Jesus Christ is explicit and satisfactory. It confirms those sentiments of moral obligation and those apprehensions of the Deity, which are consentaneous to the most enlightened reason. It furnishes new truths respecting the divine character and purposes, assures us of a state of future and immortal existence, and supplies maxims and precepts relative to

our social duties and to personal virtue most excellent, comprehensive and perfect. The christian religion speaks to us with authority ; and its sanctions are new and powerful. No system ever promulged to the world can be justly compared to Christianity in these respects. In morals they were defective ; in theory, perplexing and absurd ; in the sanctions to virtue, miserably imbecile.

Let us then for a moment consider, that an obscure, illiterate Jew was the author of this religion, so pure, so rational, so comprehensive, so profound, so consoling, so efficient. Is not the conclusion irresistible, that he was inspired by that Spirit, who knows all things, and is the source of intelligence and wisdom ? No sage, with the best means of acquiring knowledge, with all the advantages of a learned education and of elaborate research, ever gave a system so perfect, so full of discoveries respecting the character of God and the duties and the hopes of man. For every effect there must be an adequate cause. The religion of Christ then was from heaven : the doctrines he preached to the world were taught him by the Spirit of God.

In the Gospel of Jesus Christ, we find no sectarian spirit, no bigotted prejudices, no

exclusive views ; nothing to nourish self-conceit or spiritual pride. It is calculated for an universal religion ; its blessings are offered to the penitent, the humble and pious of every age and nation. Unlike the systems adopted by human policy, it attaches comparatively trifling importance to rites and ceremonies ; and teaches us that moral goodness consists in humility, in purity, in self-government, in sincerity, in charity. It lays the foundation of virtue in the heart ; and enjoins the regulation of the passions ; which, unsubdued and undisciplined, are the occasion of all our vices.

To an attentive and unprejudiced reader of the Gospels it must be obvious, that Christianity is a very different thing from what it is represented to be in some scholastic systems of theory. It is addressed to the poor and the illiterate, and insists not at all upon metaphysical distinctions and speculative opinions. The dogmas of theologians have but little support from the Christian religion. The additions of human philosophy have corrupted the simplicity of the Gospel. If we attend to its declarations, we shall find, that what, above all things, it inculcates as important, is a humble, devout, grateful spirit to-

wards God ; and a kind, forgiving, charitable disposition towards our fellow men—and to prevent all mistake on this point, it teaches us, that the evidence of our piety and love to God arises wholly from our benevolence and candor, to our brethren of mankind.

A fundamental, an explicit doctrine of the Gospel is, that God is merciful ; that he is in himself propitious ; that all our privileges, all our enjoyments and all our hopes are to be referred to his original, essential and unsolicited goodness. That attribute of the Deity which disposes him to pardon the penitent and to bestow favors on man, is not the *effect*, but the *cause* of Christ's mediation, and of all the blessings dispensed to us through him. "We testify," said the Apostle John, "that God sent his Son to be the Savior of the world." "Herein is love—that God loved us and sent his Son to be the propitiation for our sins." "God so loved the world, that he sent his only begotten Son, not to condemn the world, but that the world through him might be saved."

It is, in my opinion, an essential error, a sentiment, militating with both the spirit and letter of the Gospel, to say, that God is in himself implacable and unpropitious ; and

that it is contrary to his nature and attributes to pardon the penitent. The language of Christianity is far otherwise : It teaches that the Deity is gracious and ready to forgive the humble, penitent and returning sinner. To reveal this glorious attribute of God, Christ came into the world. Nor is this at all inconsistent with the doctrine, that God has constituted his Son our Mediator and Redeemer, by whom he sees fit to bestow spiritual and immortal blessings on mankind. Whilst the Scriptures speak of Christ as a Savior, and as being made a sacrifice for sin, (which goes to show the heinousness of moral evil) they expressly declare, that it was owing to the grace of God, that Jesus, our divine Lord, was commissioned to dispense pardon and life to a sinful world. If men would lay aside their prejudices and prepossessions, they would find this consoling doctrine in any page of the evangelical history.

It will be readily granted, that the sacred Scriptures represent Jesus Christ to have been divinely commissioned not only to be the Instructor, but the SAVIOR of mankind. He is not only "the Light of the world ;" but he is the *Mediator*, the *Redeemer* of sinful men. He is a spiritual deliverer ; and is

made the propitiation for the sins of the world. The Scriptures certainly represent mankind to be in a state of moral blindness and ignorance ; and therefore to need divine instruction and direction—to be unduly attached to things temporal and sensual ; and, therefore, to need pardon and reformation. The Gospel teaches us, that the truly penitent will find forgiveness ; and, that through the divine mercy, the sincerely virtuous and holy will be made eternally happy. The Gospel also represents Jesus Christ, as the dispenser of these blessings ; as our Mediator and Intercessor or Advocate, in consideration of whose sufferings and ministry immortal life is to be conferred on man. The manner precisely how this is to be effected, or the degree of efficacy attached to the sufferings and mediation of Christ is difficult fully to explain or positively to state. It is not, however, such as to set aside the free, rich grace of God, in pardoning the sinner, or to render needless on our part deep repentance and sincere obedience. Neither Paul or Peter were crucified for us—yet both were crucified on account of their adherence to religious truth—Nor are we baptized into the name of either of these Apostles, or of any other great and good

man. It seems therefore to be destroying the plain sense of Scripture, to consider Christ merely as a martyr to the truth.

Although there exist among professing Christians various sects, and different opinions as to some doctrines believed to be taught in the Gospels, it is apprehended that this diversity of sentiment is not so great as is often represented : And that in all great and essential truths, they are generally agreed, notwithstanding some verbal difference which appear when they engage in disputation and controversy. To any one, who carefully peruses the Gospels, or other books of the sacred Scriptures, we think, it will be evident, that mankind are represented to be in a fallen and degenerate, yet probationary state ; that liable as they are to sin, and feeble comparatively as are their moral powers, they still are subjects of hope and of mercy, and capable of becoming renewed and holy ; that however unable they are, strictly speaking, to merit any thing of their Creator, and their salvation is to be resolved into the free grace of God through the Redeemer, yet are consideration, repentance, reformation and sincere obedience indispensably requisite to justify their hopes of pardon and eternal life ; and

that, though they need divine assistance in avoiding sin and in discharging their duty, still they are without excuse if they live in vice, and must themselves zealously and faithfully strive to make their immortal happiness secure. In a word, that God has graciously provided for our improvement and felicity ; and that if any perish, it will be owing to their own folly and wickedness.

The supernatural works performed by Jesus Christ, the founder of our holy religion, are also to be brought into view, in considering the various proofs of his being inspired and assisted of God. In the course of his ministry, he wrought miracles the most wonderful and beneficent, displaying at once the power and goodness of a heavenly messenger. It was truly a philosophical remark of Nicodemus, the Jewish rabbi, addressed to our Lord, that “no one could do such works as he did, except God was with him.”—It has indeed been pretended, that miracles are contrary to our experience, and imply a suspension of the laws of nature : and, therefore, cannot be supposed to be real and genuine. But, surely our experience is too partial and limited to warrant us in pronouncing a thing impossible, merely because it has not come within our

own personal knowledge and observation. And to deny the possibility of miracles, is to limit the power of omnipotence. It is strictly rational and philosophical to suppose, that he, who established the order of nature, may change or suspend it, according to his sovereign will. He who formed man of the dust of the earth, and breathed into him the breath of life—he, certainly, can cure the most inveterate diseases by his word ; and, at his will, can re-animate the dead body which slumbers in the tomb.

It is proper to remark, that the miracles recorded in the Gospel are such as we might expect would be performed by a benevolent being, in support of his claims to the character of a divine instructor. They discover neither caprice nor ostentation, though frequently done publicly and in the presence of those who were disposed to scrutinize and to object. They were designed for the relief of the afflicted and distressed ; and the occasions, on which they were performed, were suitable for the exertion of supernatural power in one commissioned to enlighten and reform the world.

But not only must we admit, that miracles are possible, and that those ascribed to our

Lord are worthy of a divine teacher ; probable in themselves and beneficent in their effects—we should consider also, that miracles are in some degree *necessary* to substantiate the claims of any one to a heavenly commission. For if God send a messenger from heaven to reveal his will and to direct men in the way of truth and happiness, he certainly will afford proof that he has in fact designated him for such an important purpose. And besides the purity and excellence of his doctrines, it is probable such a being would be able to refer to prophecies announcing his coming and describing his character ; and to appeal to miracles which he was empowered to perform by the assistance of *Him*, who is the great author of nature, and to whose control all things are subjected.

That the miracles, mentioned in the evangelical history, were actually performed we have all the evidence, which can reasonably be desired. Men of fair and honest minds, disinterested and unprejudiced, who witnessed them, have left their solemn testimony to the world, and sealed it with their blood. For a long time, the disciples had mistaken ideas of the character and kingdom of Christ ; and nothing but the most overwhelming evidence

could persuade them that he was risen from the dead. Nor would they have abandoned all worldly pleasures and gains to diffusc the knowledge of the gospel, unless they had received the most irrefragable proofs of its truth and divinity. The prevalence of Christianity, under the auspices of obscure and unlearned men, and in opposition to worldly policy and power, to the prejudices of the populace and the pride of philosophers, can only be accounted for on the supposition, that the first converts had indubitable evidence of the reality of the miracles ascribed to Christ and his apostles.

It is also to be considered, that from the days of the first converts and immediate disciples of Christ, societies and churches have existed, in which have been carefully preserved the histories of the founder of our holy religion, which we now possess. All nations and all sects of Christians have ever been in possession of those sacred books. And though different constructions have been put upon some passages which relate to ceremonies or speculative tenets, there is yet a wonderful agreement among all these thousands and thousands of versions and translations scattered through the Christian world.

Such, indeed, is the imperfection of human language—and a divine religion even must be communicated and preserved by means of human language—that men of perverse minds who are anxious to discover difficulties may pretend some passages are obscure, and some declarations inconsistent with others. But upon a careful examination and a candid consideration of the various occasions and circumstances on which, and of the different characters to whom they were addressed, much apparent difficulty is removed, and many seeming discordances are reconciled.

From the writings of eminent Christians in the second century, we learn, that these gospels or histories of Christ were then received and used in churches as the only authentic records of the doctrines and life of our Savior. We have evidence also that all the societies of Christians appealed to these gospels, and that they were early translated into various languages. This publicity of them must have prevented all intentional variance, though it may be supposed possible that some mistakes might occur through the carelessness of transcribers. It is however to be considered, that the most minute attention has been be-

stowed in examining and collating all the various manuscripts and versions of the Gospel, and the other books of the New Testament ; and if some trifling variations occur, "they are not of such a nature as to affect any essential article of faith, or any important rule of life." "It seems, indeed, to have been wisely ordered by Providence, that no important doctrine or precept should rest upon a single text of scripture ; and therefore we are never obliged to have recourse to a disputed passage in support of any fundamental principle of our religion : and while we contend that a single inspired authority is a sufficient support for any proposition in theology or morals, we acknowledge that the different writers of the New Testament, by their agreement in all material points, confirm each other ; and that the Gospel derives great advantages from the number and consistency of the witnesses to its truth."

There are vain and speculative men too, we are aware, who pretend, that Christianity will soon be out of credit in the world ; and that enlightened reason is a sufficient guide to truth and virtue. Ungrateful and foolish men ! They consider not what they owe to Christianity ; or what advantages of a moral

kind they have derived from being educated in the bosom of the Christian church ! What is the moral state of man where the Gospel is not known, and what must have been ours, unblessed by the grace and truths which came by Jesus, the Messiah !

Could we, for a moment, admit that the Christian religion were the result of human wisdom and goodness, we must feel deeply interested in its support, as a system most auspicious to moral virtue, most consolatory to the mind of man. And there is no hazard in asserting, that whilst there is any moral goodness among men, any love of virtue, any reverence of the Deity, any regard for the present peace of society, or any desire of immortality, the religion of Jesus Christ will be admired and approved, will have friends and advocates.

But, in truth, the Gospel speaks to us, not only to direct and comfort us ; it claims our attention ; it demands our obedience. It is proposed to us as a revelation from heaven. To disregard it is at once foolish and hazardous. It reveals our duties, and we are bound to examine it. Its author came *to bless us, by turning us from our sins*. If we reject it, we reject the only source of hope, and forfeit

the favor of God, who has here given us the promise of heavenly and immortal blessings.

In reading the history of Christ, it should be ever kept in view, that he came not merely for the benefit of a few learned and speculative men ; but that his Gospel is designed for the instruction and improvement of the great mass of mankind ; the poor and the illiterate. Its instructions are level to the capacity and understanding of the most simple. Its essential doctrines are plain and intelligible to all. And those, we think, are in a great error who represent Christianity as altogether an irrational and mysterious system, which the common people cannot understand, and which must be received only in a scholastic and metaphysical form. Indeed, such a representation is not only erroneous, but has done infinite disservice to the cause of genuine Christianity. If we carefully consult the words of our divine Master, we shall learn to lay little stress upon mere opinions or particular ceremonies. And yet it has frequently been urged, that these were absolutely indispensable to constitute one a disciple of Jesus ; and the grace of God through a Redeemer, has been limited to this or the other sect. Surely, little attention has been paid by secta-

rians to this catholic declaration of Peter, "Of a truth, I perceive that God is no respecter of persons ; but in every nation he who feareth him and worketh righteousness is accepted of him." Who can read the Gospels with care, and not wonder that men, calling themselves the followers of the meek, benevolent and humble Jesus ; that men who consider the words of Christ as their only rule and directory, should ever puzzle their fellow-men with the subtilties of philosophical disquisitions, or the dogmas of scholastic theology, and call it Christianity !

Happily, for the present age, Christians are generally now so enlightened and so candid that they appeal only to the inspired writings, to decide on subjects of religion, and look with good will on all who receive Jesus Christ as the true Messiah, and through the influence of his holy Gospel are turned from sin to a devout and virtuous life.

PREFATORY REMARKS

TO THE GOSPEL OF ST. MATTHEW.

MATTHEW, who was also called Levi, the writer of this Gospel, was a tax-gatherer among the Jews, usually denominated a publican. He was a native Hebrew, and an inhabitant of some part of Galilee, bordering on the lake of Genesareth, in the north of Judea. It is generally supposed that his Gospel appeared sooner than either of the others; and that it was written originally in the language commonly spoken by the Jews at that period; which was not precisely the pure Hebrew, but the Syro-Chaldaic, a dialect derived chiefly from the Hebrew. Some learned men have supposed, that it was written in Greek, as there was very early a Greek version of this Gospel extant. And it is true also, that the Greek language was generally understood by the Jews in the time of Christ, especially by those in public life; and that the books of the Old Testament were then in use among them, in the Greek translation, called the Seventy. It seems probable however, and this is the opinion adopted by most learned men, that this Gospel appeared originally in the common and vulgar tongue of the Jews of that age. It was written in Judea, for the instruction and benefit of the Christians of that nation; and some time before the destruction of Jerusalem. We know that our Lord's personal ministry was confined to the Jews; and that his Apostles, for several years after his resurrection, were wholly engaged in preaching the doctrines of the Gospel to their own countrymen. It seems indeed to have been determined in Providence that they should first be instructed in the knowledge of Christianity. In conformity to this plan, it is highly reasonable to suppose, that the Gospel was first written for their information and benefit. But it may be said, that in a case of this sort, we should not rest in conjecture. The general belief, however, among the learned is, that Matthew's Gospel was

written at an earlier period than the others, and in the vernacular language of the Jews. As to the precise time, there is a diversity of opinion among ecclesiastical writers, though they all agree that it was previous to the destruction of Jerusalem in the year 70. Some have set it at 20 years and some at 30, after the death of Christ. But this is very unimportant, and affects not at all the genuineness of the Gospel.

Irenæus, Bishop of Lyons, who in his youth was acquainted with one of St. John's disciples, says, "*Matthew* among the Jews wrote a Gospel in their own language, while Paul and Peter were preaching at Rome. After their death, *Mark*, also, the disciple and attendant of Peter, delivered to us in writing the things which had been preached by Peter : And *Luke*, the companion of Paul, put down in a book the Gospel preached by him. Afterwards, John, the beloved disciple of Christ, likewise published a Gospel, while he dwelt at Ephesus in Asia." In another place, he says, "the Gospel of *Matthew* was delivered to the Jews."

St. *Matthew* has preserved more of the parables and discourses of our Lord than any other of the evangelical writers : And he was an eye witness of most of the events and miracles which he relates. He records some things omitted by the other Evangelists ; and omits some things which they have preserved in their writings. This shews indeed, that there was no concert between them in preparing their several narratives ; and probably at the time *Mark* and *Luke* wrote, they had not seen the Gospel of *Matthew*, nor that of each other. Yet they agree in the material facts and doctrines ; nor is there any contradiction as it regards things of less importance.

Matthew and *Luke* are very minute in their account of the birth of Christ. This was particularly requisite for *Matthew*, if he wrote his Gospel originally and principally for the benefit of the Jews. Their holy prophets had predicted the place where, and the family from which he should be born. He was to be descended from David and Abraham. To the Jews, then, the genealogy of the Messiah, given by *Matthew*, was very important. This Evangelist seems also to have been more particular than the others in referring to the passages in the Jewish Scriptures, which might be considered as predictions concerning the Messiah.

According to the testimony of ancient Christian writers, St. Matthew, after several years preaching to his own countrymen in various parts of Judea, travelled into Parthia, and thence into Ethiopia, to make known the gracious truths and doctrines of the Gospel. In this latter kingdom he met a favorable reception from the Eunuch, who had been baptized by the Evangelist Philip ; and here he continued and taught the heathens with great success.

“That this Gospel was composed by a Jew,” says the celebrated Dr. Campbell, “well acquainted with the opinions, ceremonies and customs of his countrymen ; that it was composed by one conversant in the sacred writings and habituated to their idiom ; a man of plain, good sense, but of little learning, except what he derived from the books of the Old Testament ; and that it was the production of one who wrote seriously and from conviction ; who had been present and attended closely to the facts and speeches he related, but who had no view to render himself conspicuous or promote his own interest ; we have as strong evidence as the nature of the thing will admit. Now, exactly such a man, the Apostle and Evangelist Matthew must have been ; and that he was the author of this Gospel we have historical evidence perfectly unexceptionable.”

THE GOSPEL

ACCORDING TO ST. MATTHEW.

CHAPTER I.

- 1 **A**N account of the parentage of Jesus Christ, the son of David, the son of Abraham.*
- 2 Abraham begat Isaac, and Isaac begat Jacob ;
- 3 and Jacob begat Judas and his brethren ; and Judas begat Phares, and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ;
- 4 and Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;
- 5 and Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ;
- 6 and Jesse begat David the king ; and David the king begat Solomon of her *that had been*
- 7 *the wife* of Urias ; and Solomon begat Robo-

* This is the genealogy of Joseph, the legal and reputed father of Jesus. This Gospel being written primarily for the Jewish converts, the Evangelist is careful to inform them of the genealogy and parentage of our Savior ; and to show, that, according to their ancient prophecies of the Messiah, Jesus of Nazareth was descended from David and Abraham. "In thy seed," it was said to Abraham, "shall all nations be blessed." And the Messiah, or Christ, was often called the son of David. See chap. xii. 23 ; xv. 22 ; xl. 30 ; xxi. 9. Luke i. 32. Acts ii. 30 ; xiii. 23.

am; and Roboam begat Abia; and Abia begat
 8 Asa; and Asa begat Josaphat; and Josaphat
 9 begat Joram; and Joram begat Ozias; and
 Ozias begat Joatham; and Joatham begat
 10 Achaz; and Achaz begat Ezekias; and Eze-
 kias begat Manasses; and Manasses begat
 11 Amon; and Amon begat Josias; and Josias
 begat Jechonias and his brethren, about the
 12 time they were carried away to Babylon: and
 after they were brought to Babylon, Jechonias
 begat Salathiel; and Salathiel begat Zoroba-
 13 bel; and Zorobabel begat Abiud; and A-
 biud begat Eliakim; and Eliakim begat Azor;
 14 and Azor begat Sadoc; and Sadoc begat
 15 Achim; and Achim begat Eliud; and Eliud
 begat Eleazar; and Eleazar begat Matthan;
 16 and Matthan begat Jacob; and Jacob begat
 Joseph the husband of Mary, of whom was
 17 born Jesus, who is called *Christ*.* So all the
 generations from Abraham to David *are* four-
 teen generations; and from David until the
 transportation into Babylon *are* fourteen gene-
 rations; and from the transportation into Ba-
 bylon unto Christ *are* fourteen generations.
 18 Now the birth of Jesus Christ was on this
 wise. Whilst his mother Mary was betroth-
 ed to Joseph, before they came together, she
 was found to be with child of the Holy
 19 Spirit.† Then Joseph her husband, being a

* That is, the Anointed, the same as Messiah, in Hebrew.

† That is, by the power or spirit of God. See Luke i. 34, 35.

just man,* and not willing to make her a public example, was disposed to put her away
 20 privately. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of
 21 the Holy Spirit. And she shall bear a son, and thou shalt call his name JESUS ; † for he shall
 22 save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ‡
 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, (being interpreted) is, God
 24 with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had directed
 25 him, and took unto him his wife : and knew her not till she had brought forth her first born son ; and he called his name JESUS.

Some say this should be translated worthy or merciful. The word is correctly rendered just or righteous ; and being of this character he would not be disposed to disgrace Mary upon mere suspicion or appearance.

† Joshua or Jesus signifies a savior or deliverer.

‡ See Isaiah vii. 14.

CHAP. II.

- 1 NOW, when Jesus was born in Bethlehem
 of Judea, in the days of Herod* the king, be-
 hold, there came wise men† from the east‡ to
 2 Jerusalem, saying, Where is he who is born
 King of the Jews? for we have seen his star
 in the east,§ and are come to worship him.||
 3 When Herod the king had heard it, he was
 4 troubled, and all Jerusalem with him.¶ And
 when he had gathered all the chief priests and
 scribes** of the people together, he inquired of
 5 them where Christ should be born. And
 they said unto him, In Bethlehem of Judea:
 6 for thus it is written by the prophet, And thou,

* This was the first prince of the name of Herod who reigned over the Jews. He was made king by the Romans, who had conquered the country. Herod was not a native Jew. This event, among many others, served to point out the time of the Messiah's coming: For it was early predicted, that the sceptre should not depart from Judah till Christ should come.

† Probably the Magi of Persia, or the Bramins of India. Some, however, suppose they were from Arabia, a country not so far distant.

‡ At and before the time of Christ's birth, there was a general expectation of the appearance of an extraordinary person among the eastern nations, derived probably from the Jewish prophecies which they had seen.

§ Chaleidius, a pagan historian, relates the extraordinary star, and the visit of the wise men from the east.

|| That is, to honor or do him obeisance.

¶ Herod is represented as a very jealous, ambitious and cruel prince. The Jewish historian calls him an usurper. He was troubled, lest this Jewish Prince, as Christ was supposed to be, should assume the civil power.

** That is, religious teachers.

Bethlehem, *in* the land* of Juda, art not the least among the cities of Juda: for out of thee shall come a prince who shall rule my people Israel.† Then Herod, when he had privately called the wise men, inquired of them particularly what time the star appeared: And he sent them to Bethlehem, saying, Go, and search diligently for the young child: and when ye have found *him*, bring me word again, that I may come and worship him also.‡ When they had heard the king, they departed; and lo the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star they were exceedingly glad.

¶ And when they were come into the house, they saw the young child with Mary his mother; and they fell down, and worshipped him: And when they had opened their treasures, they presented unto him gifts of gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.§ And when they were departed, behold an angel of the Lord appeareth to Joseph in a dream, saying, Arise,

That is, province or district.

See Micah v. 2. It is there said, not only that Christ shall rule, but that he is from everlasting, or from ancient of days.

That is, pay him respect and obeisance.

This verse is wanting in some ancient MSS.

- and take the young child, and his mother, and flee into Egypt, and remain there until I bring thee word: for Herod will seek the young child to destroy him. Then he arose, and took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet saying, Out of Egypt have I called my son.*
- Then Herod, when he saw that he was mocked† of the wise men, was exceedingly wroth, and sent forth, and slew all the children which were in Bethlehem,‡ and in all the coasts§ thereof, from two years old and under,|| according to the time which he had ascertained of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama a voice was heard, even lamentation, and weeping, and great mourning;¶ Rachel weeping for her children, and would not be comforted, because they are not.
- But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child,

* This was spoken originally of the Israelites—Hosea xi. 1. We have here an instance of scripture being quoted by way of accommodation. See also the 16th and 23d verses of this chapter.

† Or deceived.

‡ This circumstance is mentioned by some Roman writers.

§ Parts or suburbs.

|| Those entering on their second year.

¶ See Jeremiah xxi. 13.

and his mother, and go into the land of Israel :
 for they are dead who sought the young child's
 21 life. And he arose, and took the young child
 and his mother, and came into the land of
 22 Israel. But when he heard that Archelaus*
 reigned in Judea, in the room of his father
 Herod, he was afraid to go thither ; and being
 warned of God in a dream, he turned aside
 23 into the country of Galilee. And he came and
 dwelt in a city called Nazareth : that it might
 be fulfilled which was spoken by the prophets,
 He shall be called a Nazarene.†



CHAP. III.

1 IN those days‡ John the Baptist came,
 2 preaching in the wilderness of Judea, and saying,
 Repent ; for the kingdom of heaven is at hand.‡

* Josephus represents this prince also as jealous and cruel.

† None of the prophets have expressly called Christ a Nazarene : But many have described him as such ; that is, one devoted to God and religion. See Judges xiii. 5. Acts xx. Num. vi. Some consider it as a term of reproach, proverbially applied, Nazareth being an obscure place.

‡ That is, after the events took place mentioned in the former chapter ; for our Savior was nearly thirty years old now.

§ This evangelist often uses the phrase, "kingdom of heaven," to denote the gospel dispensation. The expression is meant to designate the *Messiah's kingdom or reign* ; which was then about to commence ; which the devout Jews were then expecting, and which their holy prophets had long before described.

3 For this is he who was spoken of by the prophet
 Isaiah, saying, "The voice of one crying in the
 wilderness, Prepare ye the way of the Lord,
 4 make his paths straight." And the same John
 had his raiment of camels' hair, and a leathern
 girdle about his loins: and his meat was locusts
 5 and wild honey.* Then went out to him the
 people of Jerusalem, and all Judea, and all the
 6 country about Jordan, and were baptized of
 him in Jordan,† confessing their sins.‡
 7 But when he saw many of the Pharisees and
 Sadducees come to his baptism, he said unto
 them, O generation of vipers, who hath warned
 8 you to flee from the wrath to come? Bring
 forth therefore the proper fruits of repentance:§
 9 And think not to say within yourselves, We
 have Abraham for *our* father:|| for I say unto
 you, that God is able of these stones to raise up
 10 children unto Abraham.¶ And now also the

* In his costume and manner of living, as well as in his exhortations, John was like the ancient Jewish prophet Elijah. He came, indeed, in the power and spirit of that holy man, and announced to the degenerate Jews the approach of the Messiah's reign. But they were so worldly and carnal in their views, that they mistook his character, and rejected his doctrines.

† The word translated *in*, may be rendered *at* or *by*.

‡ This baptism was a sign of repentance, and preparatory to the gospel dispensation, and not *appropriately* the Christian baptism.

§ To prove your repentance sincere.

|| The Jews boasted of being the descendants of Abraham, and thought themselves in no need of instruction or improvement.

¶ That is, God is able now to raise up as great and good men as Abraham was.

ax is laid unto the root of the trees ; therefore every tree which bringeth not forth good fruit,
 11 is hewn down, and cast into the fire.* I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Spirit, and
 12 with fire.† Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

13 Then Jesus cometh from Galilee to Jordan
 14 unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized
 15 of thee, and comest thou to me ? And Jesus answering, said unto him, Suffer it to be
 16 so now : for thus it becometh us to fulfil all righteousness.‡ Then he suffered him. And Jesus, when he was baptized, went up immediately from the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting
 17 upon him. And lo, a voice from heaven,§

* A time of reformation and judgment was approaching ; and those who should remain unbelieving and impenitent would be destroyed.

† With the miraculous gifts of the Spirit, and its sanctifying influences.

‡ To observe every ordinance of God.

§ This extraordinary testimony was given in favor of Christ, several other times in the course of his mission. This voice from heaven the Jews called *Bath Col*, and is mentioned by their Rabbis as one mode of communication from God to man.

saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

- 1 THEN Jesus was led by the spirit into the wilderness,* to be tempted of the devil.
2 And when he had fasted forty days and forty
3 nights, he was afterward hungry. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be
4 made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the
5 mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pin-
6 nacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee ; and in *their* hands they shall bear thee up, lest at any time thou dash thy
7 foot against a stone. Jesus said unto him, It is written again, Thou shall not tempt the
8 Lord thy God. Again the devil taketh him up into an exceedingly high mountain, and sheweth him all the kingdoms of the world,
9 and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt
10 fall down and worship me. Then Jesus saith unto him, Get thee hence, Satan : for it is

* That is, solitary and retired places.

written, Thou shalt worship the Lord thy
 11 God, and him only shalt thou serve. Then
 the devil leaveth him, and behold, angels came
 and ministered unto him.*

12 Now, when Jesus had heard that John was
 cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in
 Capernaum, which is upon the sea coast, in
 the borders of Zabulon, and Nephthalim:†

14 That it might be fulfilled which was spoken

15 by Isaiah the prophet, saying, The land of Za-
 bulon, and the land of Nephthalim, *by* the way
 of the sea, beyond Jordan, Galilee of the Gen-
 16 tiles : The people which sat in darkness, saw
 great light ; and to them which sat in the re-
 gion and shadow of death, light is sprung up.

17 From that time Jesus began to preach, and
 to say, Repent : for the kingdom of heaven is
 at hand.‡

* Some critics suppose, that by this account is to be un-
 derstood no more than this, that Christ was under strong
 temptations to exert his miraculous ability for his own
 pleasure and honor, and to direct his supernatural power
 to the purposes of ambition and wealth, &c. but that he
 resisted every suggestion of this kind, making it his great
 and constant business to do the will of God, and employing
 the power given him to the honor and glory of God, and
 the good of men :—And is not this the true meaning ? Thus
 figuratively and allegorically, probably, we are to under-
 stand the account of Adam's and Job's temptations.

† In the distant parts of Judea, bordering on the territory
 of heathens, where the people were more ignorant than in
 other parts of the holy land.

‡ Daniel prophesied of a new kingdom, a new dispensa-
 tion of religion ; and the Jews were at this time expecting
 the Messiah.

- 18 And Jesus, walking by the sea of Galilee, saw two brethren (Simon called Peter, and Andrew his brother) casting a net into the sea :
- 19 for they were fishermen. And he saith unto them, Follow me, and I will make you fishers
- 20 of men. And they straightway left *their* nets,
- 21 and followed him. And going on thence he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ;*
- 22 and he called them, and they immediately left the ship and their father, and followed him.
- 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom of God,† and healing all manner of sickness, and all manner of disease,
- 24 among the people. And his fame went throughout all Syria :‡ and they brought unto him all sick people who were taken with divers diseases and torments, and those who were possessed with devils,§ and those who were lunatics, and those who had the palsy ; and he
- 25 healed them. And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from the country* beyond Jordan.

* James and John then were not very poor.

† That is, the peculiar doctrines of Christianity.

‡ Syria borders on Judea on the north ; and is sometimes used to include the whole country of Judea.

§ In the original, *demons*, by which was meant the spirits of departed men, and who were supposed to possess and afflict people. Those who were deranged in mind and melancholy were thought to be thus possessed.

CHAP. V.*

1 AND seeing this great multitude, he went
 up to a mountain : and when he was seated,
 2 his disciples came unto him : And he opened
 3 his mouth, and taught them, saying, Blessed
are the poor in spirit : for their's is the king-
 4 dom of heaven.† Blessed *are* they that mourn :
 5 for they shall be comforted. Blessed *are* the
 6 meek : for they shall inherit the earth. Bles-
 sed *are* they who do hunger and thirst after
 7 righteousness ; for they shall be filled. Bles-
 sed *are* the merciful : for they shall obtain
 8 mercy. Blessed *are* the pure in heart : for
 9 they shall see God. Blessed *are* the peace-
 makers : for they shall be called the children
 10 of God. Blessed *are* they who are persecut-
 ed for righteousness sake : for their's is the
 11 kingdom of heaven. Blessed *are* ye when
 men shall revile you, and persecute *you*, and
 shall say all manner of evil against you falsely,

* In this and the two following chapters, are the purest and most comprehensive moral precepts. Here is a system of morals, at once simple, sublime, and perfect. Here are no dogmas of speculation ; all is practical, and adapted to the meanest capacity, yet elevated. This address of Christ of the importance of moral and spiritual attainments, was probably designed to suppress the worldly views of the people respecting the Messiah.

† That is, my subjects are not the ambitious, the powerful, and the proud ; but the humble, meek, merciful, forgiving, and such as desire moral improvement. Certainly, "the kingdom of Christ is not of this world," for the gospel pronounces the meek, humble, pious, pacific, &c. happy or blessed, and those only.

- 12 for my sake. Rejoice, and be exceedingly glad : for great is your reward in heaven : for so they persecuted the prophets who were before you.
- 13 Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of
- 14 men.* Ye are the light of the world. A city
15 that is set on an hill, cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth
16 light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.
- 17 Think not that I am come to destroy the law or the prophets : I am not come to des-
18 troy, but to ratify.† For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be
19 fulfilled.† Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach *them*, the same shall be called great
20 in the kingdom of heaven.† For I say unto

* But for the truly wise and good, the world could not be preserved—it would be so corrupt that it would be necessary to destroy it as before the flood.

† Referring to the precepts of the moral law, which are of eternal obligation. The traditions of the Pharisees, by which the spirit of the law was in many instances set aside, are likewise here probably alluded to by Christ, by way of contrast with the moral precepts.

you, That except your righteousness shall exceed *that* of the Scribes and Pharisees,* ye shall in no case enter into the kingdom of heaven.

- 21 Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: 22 But I say unto you, 'That whosoever is angry with his brother without a cause,† shall be in danger of the judgment: and whosoever shall say to his brother, Raca,‡ shall be in danger of the council: but whosoever shall say, 'Thou 23 fool,§ shall be in danger of hell-fire. 'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught 24 against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be 26 cast into prison. Verily, I say unto thee, 'Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery: 28 But I say unto you, 'That whosoever looketh

* The Scribes and Pharisees were formal, hypoeritical, and insincere.

† It is not only necessary to abstain from overt acts of immorality; but we must subdue evil and malignant passions.

‡ Worthless fellow.

§ Fool, means wicked, impious wretch.

on a woman to lust after her, hath committed
29 adultery with her already in his heart.* And
if thy right eye offend thee, pluck it out, and
cast it from thee : for it is profitable for thee
that one of thy members should perish, and not
30 *that* that thy whole body should be cast into
hell. And if thy right hand offend thee, cut
it off, and cast it from thee : for it is profita-
ble for thee that one of thy members should
perish, and not *that* thy whole body should
31 be cast into hell. It hath been said, Whoso-
ever shall put away his wife, let him give her
32 a writing of divorcement : But I say unto you,
That whosoever shall put away his wife, sav-
ing for the cause of fornication, causeth her to
commit adultery : and whosoever shall marry
her that is divorced, committeth adultery.
33 Again, ye have heard that it hath been said
by them of old time, Thou shalt not perjure
thyself, but shall perform unto the Lord thine
34 oaths : But I say unto you, Swear not at all : †
neither by heaven ; for it is God's throne.
35 Nor by the earth ; for it is his footstool : nei-
ther by Jerusalem ; for it is the city of the
36 great king. Neither shalt thou swear by thy
head, because thou canst not make one hair
white or black.

* In this respect Christianity is more excellent than any other system of morals, that it requires purity of thought and desires.

† Why then should not all Christians solemnly affirm, like the Quakers, instead of swearing? It is generally supposed, however, that Christ meant to forbid the use of oaths only on common occasions.

37 But let your communication be, Yea, yea ;
Nay, nay : for whatsoever is more than these,
cometh of evil.*

38 Ye have heard that it hath been said, An
39 eye for an eye, and a tooth for a tooth ; but I
say unto you, that ye resist not evil : but who-
soever shall smite thee on thy right cheek, turn
40 to him the other also.† And if any man will
sue thee at the law, and take away thy coat,
41 let him have *thy* cloak also.† And whosoever
shall compel thee *to go* a mile, go with him
42 twain.† Give to him that asketh thee, and from
him that would borrow of thee, turn not thou
away.

43 Ye have heard that it hath been said, Thou
shalt love thy neighbor, and hate thine ene-
44 my : But I say unto you, Love your enemies,
bless them who curse you, do good to them
who hate you, and pray for them who des-
45 pitefully use you, and persecute you ; that
ye may be the children of your Father, who
is in heaven : for he maketh his sun to rise on
the evil and on the good, and sendeth rain on
46 the just and on the unjust. For if ye love
them who love you, what reward have ye ?
47 do not even the publicans the same ? And if

* In your conversation, let your yea be yea, and your
nay, nay. Whatever is more than these, is or tends to evil.

† These verses are not to be understood literally, but as
designed to discourage and prevent a spirit of retaliation
and revenge, to which the Jews were greatly prone ; and to
make them condescending, pacific and forgiving.

‡ Verses 44—47. How superior these maxims to those
of the wisest heathens ! This is true benevolence.

- ye salute your brethren only, what do ye more *than others*? do not even the publicans so?
- 48 Be ye therefore perfect, even as your Father who is in heaven is perfect.

CHAP. VI.

- TAKE heed that ye do not give your alms before men, *merely* to be seen of them: otherwise ye have no reward of your Father
- 2 who is in heaven.* But, when thou givest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men.† Verily I say unto you, they
- 3 have their reward. But when thou givest alms, let not thy left hand know what thy
- 4 right hand doeth: That *thine* alms may be in secret: and thy father who seeth in secret, himself shall reward thee openly.
- 5 And when thou prayest, thou shalt not be like the hypocrites: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their
- 6 reward.‡ But thou, when thou prayest, enter

* This direction is supposed to have reference to religious duties, which Christ would have us perform without ostentation.

† They gain the esteem of men, and this was all they wished.

‡ That is, the reputation of piety with the common people.

into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee
 7 openly. And when ye pray, use not idle expressions, as the heathen do : for they think that they shall be heard for their much speak-
 8 ing.* Be not ye therefore like unto them : for your Father knoweth what things ye need,
 9 before ye ask him. After this manner therefore pray : Our Father, who *art* in the heavens ; hallowed be thy name.† Thy kingdom
 10 come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread.
 11 And forgive us our debts, as we forgive our debtors. And lead us not into temptation,‡
 12 but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever.§
 13 Amen. For, if ye forgive men their trespasses, your heavenly Father will also forgive
 14 you : But if ye forgive not men their trespasses, neither will your Father forgive your
 15 trespasses.
 16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast.|| Verily I say unto you, they have

* But many people desire long prayers. They judge of a man's piety by the number of his words.

† May thy name be hallowed ; that is, venerated and sanctified. May thy kingdom come, and thy will be done.

‡ That is, suffer us not to fall into temptation.

§ This doxology is not in some old copies.

|| But with many who call themselves good and pious, a long face, and distorted countenance is necessary.

17 their reward. But thou, when thou fastest,
 18 anoint thine head, and wash thy face : That thou
 appear not unto men to fast, but unto thy
 Father who is invisible : and thy Father who
 seeth in secret shall reward thee openly.

19 Lay not up for yourselves treasures upon
 earth, where moth and rust corrupt, and where
 20 thieves break through and steal :* But lay up
 for yourselves treasures in heaven, where nei-
 ther moth nor rust corrupt, and where thieves
 21 do not break through nor steal :† For where
 your treasure is, there will your heart be also.
 22 The light of the body is the eye : if therefore
 thine eye be single, thy whole body shall be
 23 full of light. But if thine eye be evil, thy
 whole body shall be full of darkness. If there-
 fore the light that is in thee be darkness, how
 great must be that darkness !

24 No man can serve two masters : for either
 he will hate the one and love the other ; or
 else he will hold to the one, and despise the
 other. Ye cannot serve God and mammon.‡
 25 Therefore I say unto you, Be not anxiously
 concerned for your life, what ye shall eat, or
 what ye shall drink ; nor yet for your body,
 what ye shall put on. Is not the life more

* By conforming to the principles and requirements of the gospel, we shall provide a permanent treasure ; nothing can deprive us of it, and it will last forever.

† This superiority to worldly things, this spirituality of mind, is absolutely necessary in the true Christian.

‡ Our chief concern and endeavour must be either to serve God and be religious ; or to gain worldly honors and pleasures.

26 than meat, and the body than raiment? Be-
 hold the fowls of the air; for they sow not,
 neither do they reap, nor gather into barns;
 yet your heavenly Father feedeth them.* Are
 27 ye not much better than they? Which of you,
 by being anxious, can add one cubit unto his
 28 stature? And why take ye thought for rai-
 ment?† Consider the lilies of the field how they
 grow; they toil not, neither do they spin:
 29 And yet I say unto you, that even Solomon
 in all his glory was not arrayed like one of
 30 these. Wherefore, if God so clothe the grass
 of the field, which to-day is, and to-morrow is
 cast into the oven, *shall he* not much more
 31 *clothe* you, O ye of little faith? Therefore be
 not anxiously concerned, saying, What shall
 we eat? or, What shall we drink? or, Where-
 32 withal shall we be clothed? (For after all these
 things do the Gentiles seek) for your heavenly
 Father knoweth that ye have need of all these
 33 things. But seek ye first the kingdom of
 God, and his righteousness, and all these things
 34 shall be added unto you. Take therefore no
anxious thought for the morrow: for the
 morrow shall take thought for the things of
 itself. Sufficient unto the day is the evil
 thereof.

* How forcibly are we here taught the kind providence of
 God, and the importance of faith and trust in him.

† And why are ye anxiously concerned?

CHAP. VII.

- 1 JUDGE not, that ye be not judged. For
2 with what judgment ye judge, ye shall be judged;
and with what measure ye mete, it shall
3 be measured to you again. And why beholdest
thou the mote that is in thy brother's eye,
but considerest not the beam* that is in thine
4 own eye? Or how wilt thou say to thy
brother, Let me pull the mote out of thine eye;
and behold, a beam is in thine own eye?
5 Thou hypocrite, first cast the beam out of
thine own eye; and then shalt thou see clearly
to cast the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs,
neither cast ye your pearls before swine, lest
they trample them under their feet, and turn
again and tear you.
- 7 Ask, and it shall be given you; seek, and
ye shall find; knock and it shall be opened
8 unto you: For every one that asketh, receiveth;
and he that seeketh findeth, and to him
9 that knocketh it shall be opened. For what
man is there of you, whom if his son ask
10 bread, will give him a stone? Or if he
11 ask a fish, will give him a serpent? If ye
then, being evil, know *how* to give good gifts
unto your children, how much more shall
your Father, who is in heaven, give good
12 things to them that ask him? Therefore all
things whatsoever ye would that men should

* *Thorn* or *splinter* would better comport with the original.

do to you, do ye even so to them : for this is the law and the prophets.

13 Enter ye in at the strait gate ; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in
14 thereat ; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*

15 Beware of false prophets† who come to you in sheeps clothing, but inwardly are ravening
16 wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth
17 good fruit ; but a corrupt tree bringeth forth
18 evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth
19 good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who
22 is in heaven.‡ Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ? and in thy name done many wonderful works ?
23 And then will I profess unto them, I never

* Some men think just the contrary, that the way to life is broad, and that all will find it. Who shall determine ? They or Christ ?

† Or teachers.

‡ This is very reasonable ; and yet how often we deceive ourselves ! For their professions merely, some men think they will be saved.

knew* you : depart from me, ye that work iniquity.

- 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock :
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house
- 27 upon the sand : . And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell, and great was the
- 28 fall of it. And it came to pass, when Jesus had ended these sayings, the people were aston-
- 29 ished at his doctrine ; † for he taught them as *one* having authority, and not as the scribes.

* Or approved.

† No wonder ; such doctrines were new to them—the world had never heard such a preacher before. He spake both to the heart and the understanding. His maxims are comprehensive, penetrating, and calculated to regulate all the affections and dispositions, whence proceed the good or evil actions of man. In this justly celebrated discourse of Christ, we find no stress laid upon ceremonies, rites, or speculative opinions. All is plain and rational. He would repress pride, revenge, impurity, and worldly mindedness, and make us humble, devout, benevolent, pure, and heavenly minded. This, then, is Christianity. And he is not a true disciple of Christ, whatever may be his belief or his pretensions, who possesses not in some good measure the moral qualities here required.

CHAP. VIII.

- 1 **WHEN** he was come down from the moun-
 2 tain, a great multitude followed him. And be-
 hold, there came a leper, and worshipped him,
 saying, Lord, if thou wilt, thou canst make me
 3 clean. And Jesus put forth *his* hand, and
 touched him, saying, I will; be thou clean.
 And immediately his leprosy was cleansed.
 4 And Jesus saith unto him, See thou tell no
 man;* but go thy way, shew thyself to the
 priest, and offer the gift that Moses command-
 ed for a testimony unto them.
- 5 And when Jesus was entered into Caperna-
 um, there came unto him a centurion, beseech-
 6 ing him, and saying, Lord, my servant lieth at
 home sick of the palsy, grievously afflicted.
 7 And Jesus saith unto him, I will come and
 8 heal him. The centurion answered and said,
 Lord, I am not worthy that thou shouldest
 come under my roof: but speak the word
 9 only, and my servant shall be healed. For I
 am a man under authority, having soldiers un-
 der me: and I say to this, Go, and he goeth;
 and to another, Come, and he cometh; and to
 10 my servant, Do this, and he doeth *it*. When
 Jesus heard *it*, he marvelled, and said to them
 that followed, Verily, I say unto you, I have
 not found so great faith, no not in Israel.†

* Christ discovers no wish to innovate, or to increase his own fame.

† The centurion was a Gentile, but had embraced the Jewish religion.

- 11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of
12 heaven. But the children of the kingdom* shall be cast out into outer darkness : there
13 shall be weeping, and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the very
14 same hour. And when Jesus was come into Peter's house, he saw his wife's mother laid,
15 and sick of a fever. And he touched her hand, and the fever left her : and she arose and ministered unto them.
- 16 When it was evening, they brought unto him many who were possessed with devils : and he cast out the spirits with *his* word, and
17 healed all that were sick ; and thus was fulfilled what was predicted by Isaiah the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.
- 18 Now, when Jesus saw great multitudes about him, he gave commandment to depart
19 unto the other side *of the lake*. And a certain scribe came, and said unto him, Master, I will
20 follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests : but the Son of man hath not where to lay *his* head.†

* The Israelites and professors of Christianity ; many of whom are insincere and unfaithful.

† This Jesus said, not to discourage the man from becoming his disciple, but to inform him he must not expect worldly ease and honor in becoming a Christian.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
 22 But Jesus said unto him, Follow me ; and let the dead bury their dead.*

23 And when he was entered into a ship, his
 24 disciples followed him. And behold, there arose a great tempest in the sea,† insomuch that the ship was covered with the waves : but he
 25 was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us : or we shall
 26 perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose and rebuked the winds and the sea : and there was
 27 a great calm.‡ But the men marvelled, saying, What sort of man is this, that even the winds and the sea obey him ?

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils,§ coming out of the tombs, exceedingly fierce, so that no man
 29 might pass by that way. And behold, they cried out, saying, What have we to *do* with

* This is a figurative expression—let those who are insensible to heavenly things attend to the concerns of this world : And in certain situations, it is said to be our duty to forsake even friends for the cause of religion.

† When the evangelists speak of our Lord and his disciples passing the sea, they mean a large lake of about twelve miles in length, and five in breadth, situated in the province of Galilee in the northern parts of Judea. It is also sometimes called “the sea of Galilee,” “the sea of Tiberias,” &c.

‡ A striking proof of divine power.

§ That is, *supposed* to be possessed and tormented by devils.

thee, Jesus, *thou* Son of God ? art thou come
30 hither to torment us before the time ? And
there was a good way off from them an herd of
31 many swine, feeding. So the possessed besought him, saying, If thou cast us out, suffer
32 us to go away into the herd of swine. And
he said unto them, Go. And when they were
come out, they went into the herd of swine :
and behold, the whole herd of swine ran violently
down a steep place into the sea, and perished
33 in the waters. And they that kept them
fled, and went their ways into the city, and told
every thing ; and what was befallen to the pos-
34 sessed of the devils. And behold, the whole
city came out to meet Jesus : and when they
saw him, they besought him that he would depart
out of their coasts.

CHAP. IX.

1 AND he entered into a ship, and passed
2 over, and came into his own city. And behold, they brought to him a man sick of the
palsy, lying on a bed : and Jesus seeing their
faith, said unto the sick of the palsy, Son, be
3 of good cheer, thy sins are forgiven thee. And
behold, some of the scribes said within them-
4 selves, this *man* blasphemeth.* And Jesus,

* It would seem that he did blaspheme, unless he were more than a man. The apostles only *prayed* that sin might be forgiven.

knowing their thoughts, said, Wherefore think
 5 ye evil in your hearts? For whether is it easier
 to say, Thy sins be forgiven thee, or to say,
 6 Arise and walk, only that ye may know that
 the Son of man has power on earth to forgive
 sins? Then he saith to the sick of the palsy,
 Arise, take up thy bed, and go unto thine
 7 house. And he arose and departed to his
 8 house. But when the multitude saw *it*, they
 marvelled, and glorified God, who had given
 such power unto men.

9 And as Jesus passed thence, he saw a man
 named Matthew, sitting at the custom-house :
 and he saith unto him, Follow me. And he
 arose and followed him.

10 And it came to pass, as Jesus sat at meat in
 the house, behold, many publicans and sinners
 came, and sat down with him and his disci-
 11 ples. And when the Pharisees saw *it*, they
 said unto his disciples, Why eateth your Mas-
 12 ter with publicans and sinners ? But when Je-
 sus heard *it*, he said unto them, They who are
 whole need not a physician, but they who are
 13 sick. But go ye and learn what this meaneth,
 I will have mercy, and not sacrifice :* for I
 am not come to call the righteous, but sinners
 to repentance.

* Mercy in preference to sacrifice. It is not the mere
 rite, or external sign, but the thing signified, the disposition
 and sentiment of the heart, which must determine our
 moral characters in the sight of God. Unlike other reli-
 gions, Christianity is not satisfied with form and ceremony,
 but insists upon the moral virtues, as absolutely necessary.

- 14 Then the disciples of John came to him,
saying, Why do we and the Pharisees fast of-
15 ten, but thy disciples fast not? And Jesus said
unto them, Can the children of the bride-cham-
ber mourn, as long as the bridegroom is with
them? but the days will come, when the bride-
groom shall be taken from them, and then shall
16 they fast. No man putteth a piece of new
cloth unto an old garment: for that which is
put in to fill it up, taketh from the garment,
17 and the rent is made worse.* Neither do men
put new wine into old bottles: else the bot-
tles break, and the wine runneth out, and the
bottles perish: but they put new wine into new
bottles, and both are preserved.*
- 18 While he spake these things unto them, be-
hold, there came a certain ruler, and worshipped
him, saying, My daughter is even now dead:
but come and lay thy hand upon her, and she
19 shall live. And Jesus arose, and followed
him, and *so did* his disciples.
- 20 (And behold, a woman, which was diseased
with an issue of blood twelve years, came be-
hind *him*, and touched the hem of his garment:
21 For she said within herself, If I may but touch
22 his garment, I shall be whole. But Jesus turn-
ed him about, and when he saw her, he said,
Daughter, be of good comfort; thy faith hath
made thee whole. And the woman was made
23 whole from that hour.) And when Jesus came

* In these verses, Christ recommends consistency of con-
duct—that it was sometimes proper to rejoice, and at other
times there was less reason for it, &c. &c.

into the ruler's house, and saw the servants,
 24 and the people making a noise, he said unto
 them, Give place: for the maid is not dead,
 but sleepeth. And they laughed him to scorn.
 25 But when the people were put forth, he went
 in, and took her by the hand, and the maid
 26 arose. And the fame of this *miracle* went
 abroad into all that land.

27 And when Jesus departed thence, two blind
 men followed him, crying and saying, *Thou son*
 28 *of David*, have mercy on us.* And when he
 was come into the house, the blind men came
 to him: and Jesus saith unto them, Believe ye
 that I am able to do this? They said unto him,
 29 Yea, Lord. Then he touched their eyes, saying,
 30 According to your faith be it unto you. And
 their eyes were opened; and Jesus strictly
 charged them, saying, See *that* no man know
 31 *it*. But when they were departed, they spread
 abroad his fame in all that country.

32 As they went out, behold, they brought to
 to him a dumb man possessed with a devil.
 33 And when the devil was cast out, the dumb
 spake; and the multitudes marvelled, saying,
 34 It was never so seen in Israel. But the Phar-
 isees said,† He casteth out the devils through
 35 the prince of the devils. And Jesus went
 about all the cities and villages, teaching in
 their synagogues, and preaching the gospel of

* See chap. i. ver. 1. The Jews expected Christ would spring from the stock of David, and they called him the Son of David—that was one of his titles.

† A proof of their wilful and determined opposition to Christ—for the idea implies a palpable absurdity.

the kingdom *of heaven*,* and healing every sickness and every disease among the people.

- 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as
 37 sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the laborers *are* few. Pray ye
 38 therefore the Lord of the harvest, that he will send forth laborers into his harvest.



CHAP. X.

- 1 AND when he had called unto *him* his twelve disciples, he gave them power *over* unclean spirits,† to cast them out, and to heal all manner of sickness, and all manner of dis-
 2 ease. Now the names of the twelve apostles are these : The first Simon, who is called Peter, and Andrew his brother ; James *the son*
 3 of Zebedee, and John his brother ; Philip, and Bartholomew ; Thomas, and Matthew the publican ; James *the son* of Alphaeus, and
 4 Lebbeus, whose surname was Thaddeus : Simon the Canaanite, and Judas Iscariot, who
 5 also betrayed him.‡ These twelve Jesus sent forth, and commanded them, saying, Go not

* A new and spiritual kingdom.

† That is, evil spirits or persons possessed.

‡ For an account of the twelve apostles, see appendix at the end of the volume.

into the way of the Gentiles, and into *any* city
6 of the Samaritans enter ye not. But go rather
7 to the lost sheep of the house of Israel. And
as ye go, preach, saying, The kingdom of
8 heaven^t is at hand. Heal the sick, cleanse the
lepers, raise the dead, cast out devils: freely
9 ye have received, freely give.* Provide neither
gold, nor silver, nor brass in your purses;
10 nor scrip for your journey, neither two
coats, neither shoes, nor yet staves; (for the
11 workman is worthy of his meat.) And into
whatsoever city or town ye shall enter, inquire
who in it is worthy; and there abide till ye go
12 thence. And when ye come into an house,
13 salute it. And if the house be worthy, let
your peace come upon it: but if it be not
14 worthy, let your peace return to you. And
whosoever shall not receive you, nor hear your
words, when ye depart out of that house, or
15 city, shake off the dust of your feet. Verily,
I say unto you, it shall be more tolerable for
the land of Sodom and Gomorrah, in the day
of judgment, than for that city.

16 Behold, I send you forth as sheep in the
midst of wolves: be ye therefore wise as ser-
17 pents, and harmless as doves. But beware of
men: for they will deliver you up to the
councils, and they will scourge you in their
18 synagogues. And ye shall be brought before
governors and kings for my sake, for a testi-
19 mony against them and the gentiles. But
when they deliver you up, take no thought

* That is, the kingdom of the Messiah.

how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

21 And the brother shall deliver up the brother to death, and the father the child ; and the children shall rise up against *their* parents, and

22 cause them to be put to death. And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another. For verily I say unto you, ye shall not have gone over the cities of Israel,

24 till the Son of man be come.† The disciple is not above *his* master, nor the servant above

25 his Lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they*

26 call them of his household ? Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not

27 be known. What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear,

28 *that* preach ye upon the house-tops. And fear not them who kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing ? and

* Evidently *extraordinary* assistance and direction as apostles.

† Alluding to his judgments upon Jerusalem ; particularly its destruction by the Romans. See chap. xvi. 28, xxiv. 8. 14.

one of them shall not fall on the ground
 30 without your father. And the very hairs of
 31 your head are all numbered. Fear ye not
 therefore, ye are of more value than many
 32 sparrows. Whosoever therefore shall confess
 me before men, him will I confess also before
 33 my Father who is in heaven. But whoso-
 ever shall deny me before men, him will I also
 deny before my Father who is in heaven.
 34 Think not that I come to send peace on earth :
 I am come not to send peace, but a sword.
 35 For I am come to set a man at variance against
 his father, and the daughter against her moth-
 er, and the daughter-in-law against her mother-
 36 in-law. And a man's foes *will be* they of his
 37 own household.* He that loveth father or
 mother more than me, is not worthy of me :
 and he that loveth son or daughter more than
 38 me, is not worthy of me. And he that taketh
 not his cross, and followeth after me, is not
 39 worthy of me. He that findeth his life shall
 lose it : and he that loseth his life for my
 sake shall find it.†
 40 He that receiveth you receiveth me ; and
 he that receiveth me receiveth him that sent
 41 me. He that receiveth a prophet, in the name

* But how is this? Christ is called "the Prince of
 peace;" he says also, "that he came not to destroy men's
 lives, but to save them." We must understand what is
 here said, then, as a prediction, that mankind would dispute
 about his religion ; and that it would be the occasion of
 divisions and hatreds with many.

† That is, he who sacrifices his duty for the sake of tem-
 poral good, shall lose eternal life.

of a prophet, shall receive a prophet's reward ;
 and he that receiveth a righteous man, in the
 name of a righteous man, shall receive a right-
 42 eous man's reward. And whosoever shall
 give to drink unto one of these little ones a
 cup of cold *water* only, in the name of a disci-
 ple, verily I say unto you, he shall in no wise
 lose his reward.



CHAP. XI.

1 AND it came to pass, when Jesus had made
 an end of commanding his twelve disciples,
 he departed thence to teach and to preach in
 2 their cities. Now, when John had heard in
 the prison of the works of Christ, he sent two
 3 of his disciples,* and said unto him, Art
 thou he that should come, or do we look for
 4 another ? Jesus answered and said unto them,
 Go and shew John again those things which ye
 5 hear and see : The blind receive their sight,
 and the lame walk ; the lepers are cleansed,
 and the deaf hear ; the dead are raised up, and
 the poor have the gospel preached to them,
 6 and blessed is *he* whosoever shall not be
 offended in me.

* The wonderful works of Christ pointed him out as a
 divine teacher ; "for no man could do such works as he did,
 except God were with him." Was John the Baptist then
 in doubt whether Jesus were the Messiah, or did he send
 his disciples to Christ for their own satisfaction ? Probably
 for the conviction of his disciples.

7 And as they departed, Jesus began to say
 unto the multitudes concerning John, What
 went ye out into the wilderness to see? A
 8 reed shaken with the wind? But what went
 ye out to see? A man clothed in soft rai-
 ment? Behold, they that wear soft *clothing*
 9 are in kings' houses. But what went ye out
 to see? A prophet? yea, I say unto you,
 10 and more than a prophet. For this is *he* of
 whom it is written, Behold, I send my mes-
 senger before thy face who shall prepare thy
 11 way before thee. Verily I say unto you,
 among them that are born of women, there
 hath not risen a greater than John the Baptist :
 notwithstanding, he that is least in the king-
 12 dom of heaven is greater than he.* And from
 the days of John the Baptist, until now, the
 kingdom of heaven suffereth violence, and the
 13 violent take it by force. For all the prophets
 14 and the law prophesied until John.† And if
 ye will receive *it*, this is Elijah who was to
 15 come.‡ He that hath ears to hear, let him hear.§
 16 But whereunto shall I liken this generation ?
 It is like unto children sitting in the markets
 17 and calling unto their fellows,|| and saying,

* That is, the Christian church. Those who are made acquainted with all the doctrines of the gospel, and were endowed (as were the first preachers) with miraculous powers, were, in a sense, superior to John the Baptist.

† See Luke xvi. 16.

‡ Prophesied of by Malachi; and John did come in the spirit of Elijah.

§ He who is desirous to hear, let him listen and understand.

|| They are inconsistent and perverse.

We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil.* The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners.† But wisdom is justified of her children.

20 Then he began to reprove severely the cities wherein most of his mighty works were
 21 done, because they repented not. Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon,‡ they would have repented long ago in sackcloth and ashes.
 22 But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment
 23 than for you. And thou, Capernaum,§ which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have

* That is, is insane, or actuated by a strange sort of spirit—not that they probably supposed him possessed of an evil spirit.

† Evidences of a cavilling disposition in the Jews, who made objections to every thing they disliked. The conduct both of John and Jesus was highly appropriate, and such as was adapted to the character each was to sustain.

‡ Tyre and Sidon were cities on the Mediterranean sea, and not far distant from the northern parts of Judea, where Christ was now preaching. Their destruction, as predicted by the ancient Jewish prophets, had been remarkable.

§ Capernaum and Chorazin were in Galilee, near the sea or lake of that name; and in those cities, and the neighboring villages, Christ spent a great portion of his ministry.

been done in thee, had been done in Sodom,
 24 it would have remained until this day. But I
 say unto you, that it shall be more tolerable for
 the land of Sodom in the day of judgment,
 than for thee.

25 At that time Jesus answered and said, I
 thank thee, O Father, Lord of heaven and earth,
 because thou hast hidden these things from the
 wise and prudent,* and hast revealed them
 26 unto babes.† Even so, Father, for so it seemed
 27 good in thy sight. All things are delivered
 unto me of my Father : and no man knoweth
 the Son, but the Father ; neither knoweth any
 man the Father, but the Son, and *he* to
 whomsoever the Son shall reveal *him*.

28 Come unto me, all ye that labour and are
 29 heavy laden, and I will give you rest.‡ Take
 my yoke upon you, and learn of me ; for I am
 meek and lowly in heart : and ye shall find rest
 30 unto your souls. For my yoke is easy, and
 my burden is light.

* Learned and philosophic.

† Unlearned and humble men.

‡ Though the gospel enjoins self-denying duties, yet its
 sincere votaries receive consolation and joy, which the
 world cannot impart.

CHAP. XII.

- 1 ABOUT that time Jesus went through the
cornfields on the sabbath day ; and his disci-
2 ples were hungry, and began to pluck the ears
of corn, and to eat. But when the Pharisees
3 saw *it*, they said unto him, Behold, thy disci-
ples do that which is not lawful to do upon the
sabbath-day. But he said unto them, Have
4 ye not read what David did when he was hun-
gry, and they that were with him ? How he
entered into the house of God, and did eat the
shew-bread, which was not lawful for him to
5 eat, neither for them who were with him,
but only for the priests ? Or have ye not read
6 in the law, *how* that on the sabbath-days the
priests in the temple profane the sabbath, and
7 are blameless ?* But I say unto you, that in
this place is a greater than the temple. But
if ye had known what *this* meaneth, I will have
mercy, in preference to sacrifice, ye would not
8 have condemned the guiltless. For the Son of
9 man is Lord even of the sabbath-day.† And
when he was departed thence, he went into
their synagogue.
- 10 And behold, there was a man who had a
withered hand. And they asked him, saying,

* They profaned it, in a sense, by preparing and offering sacrifices—for they were forbidden in the law to do any thing ; yet as it was a duty to sacrifice on the sabbath, they were blameless.

† He can alter the day, or dispense with the peculiar duties of it, if he see fit.

Is it lawful to heal on the sabbath-days? that
 11 they might accuse him. And he said unto
 them, What man is there among you who
 shall have one sheep, and if it fall into a
 pit on the sabbath-day, will not lay hold on
 12 it, and lift it out? How much then is a man
 better than a sheep? Wherefore it is lawful to
 13 do well on the sabbath-days.* Then saith he
 to the man, Stretch forth thine hand. And he
 stretched it forth; and it was restored whole,
 like as the other.

14 Then the Pharisees went out, and held a
 council against him, how they might destroy
 15 him. But when Jesus knew it, he withdrew
 himself from thence: and great multitudes
 16 followed him, and he healed them all, and
 charged them that they should not make him
 17 known.† That it might be fulfilled which was
 18 spoken by Isaiah the prophet, saying, Behold
 my servant, whom I have chosen; my beloved,
 in whom my soul is well pleased: I will
 put my spirit upon him, and he shall shew
 19 judgment to the Gentiles. He shall not strive
 nor cry; neither shall any man hear his voice
 20 in the streets.‡ A bruised reed he shall not

* This argument was so convincing, that they could not
 reply to it.

† Lest the people insist on his assuming the title and the
 authority of a temporal prince, which was their idea of the
 Messiah: And this would occasion tumult and confusion
 among the Jews and Romans.

‡ Christ was unlike the vociferous bawlers of the present
 age. He made no attempt to excite the people against
 their rulers, nor attempt to gain followers by addressing
 the passions and prejudices of the people.

- break, and smoking flax he shall not quench,
 21 till he send forth judgment unto victory. And
 in his name shall the Gentiles confide.
- 22 Then was brought unto him one possessed
 with a devil,* blind and dumb: and he healed
 him, insomuch that the blind and dumb both
 23 spake and saw. And all the people were
 amazed, and said, Is not this the son of David?†
 24 But when the Pharisees heard it, they said,
 This *man* doth not cast out devils, but by
 25 Beelzebub the prince of the devils. And Je-
 sus knew their thoughts, and said unto them,
 Every kingdom divided against itself is brought
 to desolation; and every city or house divided
 26 against itself shall not stand.‡ And if Satan
 cast out Satan, he is divided against himself;
 27 how shall then his kingdom stand? And if
 I by Beelzebub cast out devils, by whom do
 your children cast *them* out? therefore they
 28 shall be your judges. But if I cast out devils
 by the Spirit of God, then the kingdom of
 29 God is come unto you.§ For, how can one
 enter into a strong man's house, and spoil his
 goods, except he first bind the strong man?
 30 and then he will spoil his house. He that is

* As the common people supposed those to be who are dumb and blind; and it is simply said that Christ healed him.

† The promised Messiah: one of whose titles was, "Son of David."

‡ How could they evade the force of this argument?

§ In the parallel passage in Luke, it is said, "If I by the finger of God cast out devils," &c. the meaning is, that it was by a divine power that he wrought miracles.

not with me, is against me ; and he that gathereth not with me, scattereth abroad.

- 31 Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men : but the blasphemy of the Spirit shall not be
 32 forgiven unto men.* And whosoever speaketh a word against the Son of man, it may be forgiven him ; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the *world* to
 33 come. Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt ; for the tree is known by its
 34 fruit. O generation of serpents, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh.
 35 A good man out of the good treasure of the heart, bringeth forth good things : and an evil man out of the evil treasure, bringeth forth
 36 evil things. But I say unto you, that every idle† word that men shall speak, they shall give
 37 account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.‡

* They who continue in unbelief and opposition to Christ, after being made acquainted with the miracles which he performed which were evidently of the divine spirit of God ; or who attributed those works to an evil spirit, could have no greater proofs to convince them : And such conduct, shewing their wilful and obstinate opposition to divine truth and light, they were given up as incorrigible, and not to be convinced.

† False or calumniating.

‡ That is, words profane, blasphemous and impious ; for they indicate a most perverse and malignant disposition.

38 Then some of the scribes and of the Pharisees spake, saying, Master, we would see
39 a sign from thee.* But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.
40 For as Jonas was three days and three nights in the whale's belly : so shall the Son of man be three days and three nights in the heart of
41 the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and behold, a greater than
42 Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solo-
43 mon is here. When the unclean spirit is gone out of a man, he walketh through dry places,
44 seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out ; and when he is come, he findeth it
45 empty, swept and garnished.† Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in, and

* Strange that they should make such a request, when Christ had already performed so many miracles ! They had seen enough to convince them : And it was perfectly rational to refuse working any more miracles to gratify their perverse disposition.

† This shows the extreme difficulty of giving up bad habits, and admonishes us against supposing that the mere reforming from some evil practice, without a thorough change of heart and affections, will make us real Christians.

dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*

- 46 While he yet talked to the people, behold, his mother, and his brethren stood without, desiring to speak with him. Then one said
47 unto him, Behold thy mother, and thy brethren stand without desiring to speak with thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my
49 brethren? And he stretched forth his hand towards his disciples, and said, Behold my
50 mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

- 1 THE same day Jesus went out of the house,
2 and sat by the sea-side. And great multitudes were gathered together unto him, so that he

* It does not appear from Scripture, we think, that men are blinded arbitrarily and without regard to their moral character—but that those, who disregard the instructions and neglect the privileges given them, who oppose the moral light afforded them, become prejudiced against religious truths in consequence of their sins, and are judiciously blinded, or given up of God to error and evil, to their final ruin.

went into a ship,* and sat ; and the whole
 3 multitude stood on the shore. And he spake
 many things unto them in parables,† saying,
 4 Behold, a sower went forth to sow ; and
 when he sowed, some *seeds* fell by the way-
side, and the fowls came and devoured them.
 5 Some fell upon stony places, where they had
 not much earth : and forthwith they sprung
 up, because they had no deepness of earth :
 6 And when the sun was up, they were scorched ;
 and because they had not root, they
 7 withered away. And some fell among thorns ;
 and the thorns sprung up, and choked them.
 8 But other fell into good ground, and brought
 forth fruit, some an hundred *fold*, some sixty
 9 *fold*, some thirty *fold*. Who hath ears to
 10 hear, let him hear. And the disciples came
 and said unto him, Why speakest thou unto
 11 them in parables ? He answered and said
 unto them, Because it is given unto you to
 know the mysteries of the kingdom of
 12 heaven,‡ but to them it is not given. For
 whosoever hath, to him shall be given, and
 he shall more abound : but whosoever
 hath not, from him shall be taken away

* By ship here, we must understand some boat or small vessel. For this was on the lake of Tiberias or Genneseareth. This our Lord did to avoid the crowd which was pressing about him. He thus had a better opportunity to address the people assembled.

† It was common in the East, to communicate instruction in parables. The sentiments conveyed were frequently less likely to excite prejudices, and more powerful in their effect.

* That is, the gospel.

- 13 even that he hath.* Therefore speak I to them in parables : † because they seeing, see not ; and hearing, they hear not, neither do they understand. ‡ And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive. §
- 15 For this people's heart is waxed gross, and their ears are dull of hearing, and *their* eyes they have closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. ||
- 16 But blessed *are* your eyes, for they see : and

* Those who faithfully improve their privileges shall have more light and knowledge.

† Instructing by parables was common in eastern and ancient writers and speakers : and it is pertinent and convincing. Though somewhat difficult to be understood, they may be by careful attention and inquiry. It was evidently proper to address the Jews in this manner, as their moral character was. For, if they chose not to inquire and understand, as evidently they did not : then they were justly left in ignorance. And had they been attentive and well disposed, they would have been induced to learn the meaning of the parables.

‡ Because they overlook what they see, they are inattentive to what they hear, and they are not careful to understand.

§ They shall certainly hear, but shall not understand ; they shall see, but will not perceive.

|| This verse supplies us with the reason why Christ spake to the people in parables—And verse 12th, above, declares the rule of proceeding with men, which we must allow to be just, that according as they improve or misimprove privileges, so others will be granted, or means taken to blind them—the punishment for their former wickedness.

- 17 your ears for they hear. For verily I say unto you, that many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them* ; and to hear *those things* which ye hear, and have not heard *them*.*
- 18 Understand ye therefore the parable of the
 19 sower. When any one heareth the word of the kingdom,† and understandeth *it* not, *then* cometh the wicked one, and catcheth away that which was sown in his heart. This is
 20 he who received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and at once
 21 receives it with joy ; yet hath he not root in himself, but endureth for a while : for when tribulation, or persecution ariseth because of
 22 the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word ; and the cares of this world, and the deceitfulness of riches, choke the
 23 word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth *it* ; who also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

* There was a general expectation in the world of the coming of some great prophet to reveal the will of God to man, and holy men among the Jews particularly had long been desirous of the appearance of the Messiah.

† Of the gospel, or the doctrines concerning the kingdom of heaven. When through inattention and carelessness, any one does not understand it, then the wicked one takes it away : that is, leads them to forget it.

24 Another parable put he forth unto them,
saying, The kingdom of heaven may be likened
25 unto a man who sowed good seed in his
field. But while men slept, his enemy came
and sowed tares among the wheat, and went
26 his way. But when the blade was sprung up,
and brought forth fruit, then appeared the
27 tares also. So the servants of the house-
holder came, and said unto him, Sir, didst not
thou sow good seed in thy field? from whence
28 then hath it tares? He said unto them, An
enemy hath done this.* The servants said
unto him, Wilt thou then that we go and
29 gather them up? But he said, Nay; lest,
while ye gather up the tares, ye root up also
30 the wheat with them. Let both grow together
until the harvest; and in the time of harvest
I will say to the reapers, Gather ye together
first the tares, and bind them in bundles to
burn them: but gather the wheat into my
barn.

31 Another parable he put forth unto them,
saying, The kingdom of heaven is like to a
grain of mustard-seed, which a man took and
32 sowed in his field: Which indeed is the
least of all seeds: but, when it is grown, it is
the greatest among herbs, and becometh a tree,

* Thus it is plainly asserted, contrary to the opinions of some, that moral evil comes not from God, but from the great adversary of souls. We are also instructed by this passage, not to be very rigid in discipline, lest we separate those from the church of Christ, who are really the children of God.

so that the birds of the air come and lodge in the branches thereof.

- 33 Another parable he spake unto them ; The kingdom of heaven is like unto leaven which a woman took and hid in three measures of
34 meal, till the whole was leavened.* All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto
35 them : That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of
36 the world. Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Explain unto us the parable
37 of the tares of the field. He answered and said unto them, He that soweth the good seed
38 is the Son of man ; the field is the world ; the good seed are the children of the kingdom, but the tares are the children of the wicked
39 one ; the enemy that sowed them is the devil ; the harvest is the end of the world ;* and the
40 reapers are the angels. As therefore the tares are gathered and burnt in the fire ; so shall it
41 be in the end of this world ; the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and
42 them who do iniquity ; and shall cast them into a furnace of fire : there shall be wailing
43 and gnashing of teeth. Then shall the righ-

* Some of these parables have reference to the rapid progress of Christianity in the heathen world.

† Or the conclusion of the Jewish state.

teous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear.*

44 Again, the kingdom of heaven is like unto treasure hid in a field ; which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto
46 a merchant-man seeking goodly pearls : Who when he had found one pearl of great price, he went *and* sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto
48 a net that was cast into the sea, and gathered
49 of every kind : Which, when it was full, they drew to shore, and sat down, and gathered the
50 good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from
51 among the just, and shall cast them into the furnace of fire : there shall be wailing and
52 gnashing of teeth. Then Jesus saith unto them, Have ye understood all these things ? They
53 say unto him, Yea, Lord. Then said he unto them, Therefore every scribe instructed unto the kingdom of heaven, is like unto a man *that is* an householder, who bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had

* The doctrine contained in this parable is most solemn and impressive. Here we are taught that Christ will finally judge the world in righteousness, and render to every one according to their deeds.

finished these parables, he departed thence.
 54 And when he was come into his own country,
 he taught them in their synagogue, so that
 they were astonished, and said, Whence
 hath this *man* this wisdom, and *these* mighty
 55 works? Is not this the carpenter's son? is not
 his mother called Mary? and his brethren,
 56 James, and Joses, and Simon, and Judas? * and
 his sisters are they not all with us? whence
 57 then hath this *man* all these things? And they
 were offended in him. But Jesus said unto
 them, A prophet is not without honor, save in
 58 his own country, and in his own house. And
 he did not many mighty works there, because
 of their unbelief.†

* These persons were not strictly speaking the brethren of Jesus, but his relatives: and such were generally called a man's brethren by the Jews. Some critics suppose, for Joses, we should read John or Joseph, which in the original are spelled very much alike.

† But some are ready to assert that unbelief, being involuntary, deserves greater evidence for its conviction. Where unbelief is absolutely unavoidable, this may be the case. But not, where it is owing to a disposition hostile to truth and to unreasonable prejudices. It then does not deserve more proof, nor would it yield to an increase of evidence. With infidels generally in Christian countries, it is owing, not to want of evidence, that they refuse to acknowledge Jesus Christ as a divine Teacher; but for want of attention, or of good dispositions, and honesty to own what they believe at heart. Like the Jews of old, they ask for some new evidence when there is much already given, as remarkable as what they demand.

CHAP. XIV.

1 AT that time Herod the tetrarch heard of
 2 the fame of Jesus, and said unto his servants,
 This is John the Baptist : he has risen from
 the dead, and therefore mighty works are
 manifested by him.*
 3 For Herod had taken John, and bound him,
 and put *him* in prison for Herodias' sake, his
 4 brother Philip's wife.† For John said unto
 him, It is not lawful for thee to have her.
 5 And when he would have put him to death,
 he feared the multitude, because they esteem-
 6 ed him as a prophet. But when Herod's birth-
 day was kept, the daughter of Herodias danced
 7 before them and pleased Herod. Whereupon
 he promised with an oath, to give her whatso-
 8 ever she should ask. And she, being before in-
 structed of her mother, said, Give me here John
 9 Baptist's head in a charger. And the king was
 sorry ; nevertheless, for the oath's sake,‡ and
 them which sat with him at meat, he comman-
 10 ded *it* to be given *her*. And he sent and be-
 11 headed John in the prison. And his head was
 brought in a charger, and given to the damsel :
 12 and she brought *it* to her mother. And his

* Then Herod believed it possible one might rise from the dead. It is indeed no uncommon thing for infidels to believe strange things, and even to be superstitious.

† What dissoluteness of manners ! What cruelty mingled with their pleasures !

‡ Certainly it would be better to violate a rash and wicked oath than to do an action evidently cruel and vicious. But we should be careful how we make promises or vows.

disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place, apart ; and when the people had heard *thereof*, they followed him

14 on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past, send the multitude away that they may go into the villages, and

16 buy themselves victuals. But Jesus said unto them, They need not depart : give ye them

17 to eat. And they say unto him, We have 18 here but five loaves and two fishes. He said,

19 Bring them hither to me. And he commanded the multitude to sit down on the grass, and

he took the five loaves, and the two fishes, and looking up to heaven, he blessed,* and brake,

and gave the loaves to *his* disciples, and the

20 disciples to the multitude. And they did all eat and were filled : and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 And immediately Jesus constrained his disciples to get into a ship, and to go before

him unto the other side, while he sent the

23 multitudes away. And when he had sent the multitudes away, he went up into a mountain

* He blessed God or gave thanks.

apart to pray :* and when the evening was
 24 come, he was there alone. But the ship was
 now in the midst of the sea, tossed with waves :
 25 for the mind was contrary : and in the fourth
 watch of the night, Jesus went unto them,
 26 walking on the sea. And when the disciples
 saw him walking on the sea, they were
 troubled, saying, It is a spirit : and they cried
 27 out for fear. But immediately Jesus spake
 unto them, saying, Be of good cheer : It
 28 is I ; be not afraid. And Peter answered
 him, and said, Lord, if it be thou, bid me
 29 come unto thee on the water. And he said,
 Come. And when Peter was come down out
 of the ship, he walked on the water, to go to
 30 Jesus. But when he saw the wind boisterous,
 he was afraid ; and beginning to sink, he cried,
 31 saying, Lord, save me.† And immediately
 Jesus stretched forth *his* hand, and caught him,
 and said unto him, O thou of little faith,
 32 wherefore didst thou doubt ? And when they
 were come into the ship, the wind ceased.
 33 Then they that were in the ship came and
 worshipped him, saying, Of a truth thou art the
 Son of God.

34 And when they were gone over, they came
 35 into the land of Gennesareth. And when the
 men of that place had knowledge of him, they
 sent out into all that country round about, and
 36 brought unto him all that were diseased ; and

* We often read of Christ's seeking retirement for the purpose of prayer.

† A most astonishing miracle. Well might they who saw it, exclaim of a truth, thou art the son of God,

besought him that they might only touch the hem of his garment : and as many as touched were made perfectly whole.

CHAP. XV.

1 Then the scribes and Pharisees of Jerusalem
 2 came to Jesus, saying, Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat
 3 bread.* But he answered and said unto them, Why do ye also transgress the commandment
 4 of God by your tradition ?† For God commanded, saying, Honor thy father and thy mother : and, he that revileth father or mother,
 5 let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, Whatever I have which might be profitable to
 6 thee is a gift devoted to God ;‡ and honor not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your
 7 tradition. Ye hypocrites, well did Isaiah

* The disciples of Jesus disregarded merely the tradition or ceremony of the Jewish Rabbins : But these transgressed even the positive command of God.

† Our Lord seldom disputed with the Jews. He rather declined occasions for it. But sometimes, as in this case, he showed them the impropriety of their construction of the law, and in the presence of the people, pointed out the evil tendency of their traditions.

‡ Corban signifies a gift devoted to religious use. And the Pharisees taught that a child, who should devote or pretend to devote its gains or property, should be free of all obligation to support its parents.

8 prophecy of you, saying, This people
 draweth nigh unto me with their mouth, and
 honoreth me with their lips; but their heart is
 9 far from me: and in vain they do worship me,
 teaching *for* doctrines the commandments of
 men.
 10 And he called the multitude, and said unto
 11 them, Hear, and understand. Not that which
 goeth into the mouth defileth a man: but that
 which cometh out of the mouth, this defileth
 12 a man. Then came his disciples, and said
 unto him, Knowest thou that the Pharisees
 were offended after they heard this saying?
 13 But he answered and said, Every plant which
 my heavenly Father hath not planted, shall be
 14 rooted up. Let them alone: they are blind
 leaders of the blind. And if the blind lead
 15 the blind, both shall fall into the ditch. Then
 answered Peter, and said unto him, Explain
 16 unto us this parable. And Jesus said, Are ye
 17 also yet without understanding? Do not ye
 yet understand, that whatsoever entereth in at
 the mouth, goeth into the belly, and is cast out
 18 into the draught? but those things which pro-
 ceed out of the mouth, come forth from the
 19 heart and they defile the man. For out of the
 heart proceed evil thoughts, murders, adulte-
 ries, fornications, thefts, false witness, blas-
 20 phemies. These are *the things* which defile a
 man: but to eat with unwashen hands, defileth
 not a man.*

* In the gospel, there is nothing like superstition; but
 the most sublime and rational morality.

21 Then Jesus went thence, and departed into
22 the coasts of Tyre and Sidon. And behold,
a woman of Canaan* came out of the same
coasts, and cried unto him, saying, Have mercy
on me, O Lord, *thou* son of David : my daugh-
23 ter is grievously vexed with a devil. But he
answered her not a word. And his disciples
came and besought him, saying, Send her
24 away, for she crieth after us. But he answered
and said, I am not sent but unto the lost sheep
25 of the house of Israel. Then she came and
26 worshipped him, saying, Lord, help me. But
he answered and said, It is not meet to take
the children's bread, and to cast it to dogs.
27 And she said, Truth, Lord : yet the dogs eat
of the crumbs which fall from their master's
28 table. Then Jesus answered and said unto her,
O woman, great is thy faith : be it unto thee,
even as thou wilt. And her daughter was made
29 whole from that very hour.† And Jesus de-
parted from thence, and came nigh unto the
sea of Galilee : and went up into a mountain,
30 and sat down there. And great multitudes
came unto him, having with them those *that*
were lame, blind, dumb, maimed, and many
others, and cast them down at Jesus' feet : and
31 he healed them : insomuch that the multitude

* Our Lord preached only to the Jews ; nor did his apostles go to the Gentile world, until after several years preaching to their own countrymen from the death of Christ. This woman was not a Jewess, though she inhabited a country bordering on Judea, and was no doubt acquainted with the Jewish scriptures which predicted the coming of the Messiah.

† See Mark, vii. 25.

wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.*

- 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint in the way.
- 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to
- 34 fill so great a multitude ? And Jesus saith unto them, How many loaves have ye ? And they
- 35 said, Seven, and a few little fishes. And he commanded the multitude to sit down on the
- 36 ground. And he took the seven loaves and the fishes, and gave thanks to God, and brake *them*, and gave to his disciples, and the disci-
- 37 ples to the multitude. And they did all eat, and were filled : and they took up of the broken
- 38 meat that was left seven baskets full. And they who did eat, were four thousand men, beside
- 39 women and children. And he sent away the multitude, and took ship : and came into the coasts of Magdala.



CHAP. XVI.

- 1 THE Pharisees also with the Sadducees came, and tempting him, desired that he would shew

* Who had raised up for them a great Prophet and at Savior.

- 2 them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.
- 3 And in the morning, *It will be foul weather* to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the
- 4 times? * A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.
- 5 And he left them and departed. And when his disciples were come to the other side, they had forgotten to take bread.
- 6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees
- 7 and of the Sadducees. And they reasoned among themselves, saying, *It is because we*
- 8 *have taken no bread.* Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye
- 9 have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took
- 10 up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How
- 11 is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of
- 12 the Sadducees? Then they understood that he bade *them* not beware of the leaven of

* Our Lord had already given so many proofs of his heavenly mission, that had they possessed any candor, they would have acknowledged him as the Messiah, and not impudently demanded of him more miracles.

bread, but of the doctrine of the Pharisees and of the Sadducees.

- 13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man,
 14 am ?* And they said, Some *say that thou art* John the Baptist ; some Elijah ; and others,
 15 Jeremiah, or one of the prophets. He saith
 16 unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art the
 17 Christ,† the Son of the living God.‡ And Jesus answered and said unto him, Blessed art thou, Simon, son of Jonah : for flesh and blood hath not revealed *it* unto thee, but my Father
 18 who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will *build my church* : and the gates of hell shall
 19 not prevail against it. And I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven.
 20 Then he charged his disciples, that they should tell no man that he was the Messiah.§

* Not that he was desirous of knowing the opinions of men concerning himself, for he knew already. But he took this opportunity to draw forth Peter's declaration.

† That is, the Messiah, the anointed.

‡ The phrase, "the Son of the living God," and the remark of our Lord in the 17th verse would seem fully to imply that Christ were more than merely a prophet.

§ For it might cause tumult among the people, and persecution in the priests and rulers before his ministry was finished.

- 21 From that time Jesus began to shew unto his disciples that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and
 22 be raised again the third day.* Then Peter took him aside, and began to expostulate with him, saying, Be it far from thee, Lord : this
 23 shall not be unto thee.† But he turned, and said unto Peter, Get thee behind me, Satan ; thou art an offence unto me : for thou savour-
 est not the things which are of God, but those which are of men.‡
- 24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself,
 25 and take up his cross, and follow me. For whosoever will save his life, shall lose it : and whosoever will lose his life for my sake, shall
 26 find it.§ For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his
 27 soul ? For the Son of man shall come in the glory of his Father, with his angels ; and then

* He would prepare their minds for the idea of his sufferings and death, and remove the false opinions they had formed of his being a powerful prince from whom they were expecting present and temporal glory.

† Peter was sanguine, and had yet many things to learn. He was yet to learn that his Master was to suffer before he should reign.

‡ This shews, that every person who opposes the truth is an adversary or Satan.

§ Those who would live in ease and make it their chief care to provide for the present life, will lose eternal happiness. And those who are ready to devote their life and talents to the service of Christ, will secure immortal life.

he shall reward every man according to his
 28 works. Verily I say unto you, There are
 some standing here, who shall not taste of
 death till they see the Son of man coming in
 his kingdom.*

CHAP. XVII.

1 AND after six days, Jesus taketh Peter, James
 and John his brother, and bringeth them up
 2 into an high mountain apart. And was trans-
 figured before them : and his face did shine as
 the sun, and his raiment was white as the light.
 3 And behold there appeared unto them Moses
 4 and Elijah talking with him. Then answered
 Peter, and said unto Jesus, Lord, it is good for
 us to be here : if thou wilt, let us make here
 three tabernacles : one for thee, and one for
 5 Moses, and one for Elijah. While he yet
 spake, behold a bright cloud overshadowed
 them : and behold, a voice out of the cloud,
 which said, "This is my beloved Son, in whom
 6 I am well pleased : hear ye him." And when
 he disciples heard it, they fell on their face,
 7 and were sore afraid. And Jesus came and
 touched them, and said, Arise, and be not

* This coming of Christ must refer to his judgments in
 the destruction of Jerusalem, which took place in about
 forty years after.

8 afraid.* And when they had lifted up their
 9 eyes, they saw no man, save Jesus only. And
 as they came down from the mountain, Jesus
 charged them, saying, Tell the vision to no
 man, until the Son of man be risen again from
 10 the dead. And his disciples asked him, say-
 ing, Why then do the scribes say that Elijah
 11 must first come? And Jesus answered and
 said unto them, Elijah truly shall first come,
 12 and restore all things. But I say unto you,
 that Elijah† is come already, and they knew
 him not, but have done unto him whatsoever
 they chose: so also shall the Son of man suf-
 13 fer of them. Then the disciples understood
 that he spake unto them of John the Baptist.
 14 And when they were come to the multitude,
 there came to him a man, kneeling down to
 15 him, and saying, Lord, have mercy on my
 son; for he is lunatic,‡ and sore vexed: for

* This must have made a great impression on the minds of these three favored disciples. Peter refers to this event in his second epistle, i. 17.

† Elijah: John the Baptist came in the spirit of Elijah.

‡ Curing this disorder is called casting out a devil or demon. It would be rash in any one to undertake to decide, in these cases; but it may be proper to quote the following remarks of a learned and pious divine, viz.

"It is not the design of revelation to teach us philosophy, but moral and religious truths—and we find that the same writers usually speak of things according to the popular and commonly received opinions of those times."

The miraculous power of Christ is not affected by either interpretation. It requires supernatural ability to cure inveterate diseases by a word; as well as to dispossess a person of an evil spirit.

oft-times *he* falleth into the fire, and oft into
 16 the water. And I brought him to thy disci-
 17 ples, and they could not cure him. Then
 Jesus answered and said, O faithless and per-
 verse generation, how long shall I be with you ?
 how long shall I suffer you ? bring him hith-
 18 er to me. And Jesus rebuked the devil,*
 and he departed out of him : and the child
 19 was cured from that very hour. Then the
 disciples came to Jesus apart, and said, Why
 20 could not we cast him out ? And Jesus said
 unto them, Because of your unbelief : for
 verily I say unto you, if ye have faith as a grain
 of mustard-seed, ye shall say unto this moun-
 tain, Remove hence to yonder place, and it
 shall remove ; and nothing shall be impossible
 21 unto you. Howbeit, this kind goeth not out
 but by prayer and fasting.

22 And while they abode in Galilee, Jesus said
 unto them, The Son of man shall be betrayed
 23 into the hands of men : And they shall kill
 him, and the third day he shall be raised
 again : and they were exceedingly sorry.

24 And when they were come to Capernaum,
 they that received tribute-money came to Pe-
 ter, and said, Doth not your Master pay tri-
 25 bute ? He saith, Ycs. And when he was
 come into the house, Jesus prevented him,
 saying, What thinkest thou, Simon ? of whom
 do the kings of the earth take custom or tri-
 bute ? of their own children, or of strangers ?
 26 Peter saith unto him, Of strangers. Jesus

* The demon, the evil spirit.

saith unto him, Then are the children free.
 27 Notwithstanding, lest we should offend them,
 go thou to the sea, and cast an hook, and take
 up the fish that first cometh up ; and when
 thou hast opened his mouth, thou shalt find a
 piece of money : that take, and give unto them
 for me and thee.

CHAP. XVIII.

1 AT the same time, the disciples came unto
 Jesus, saying, Who is the greatest in the
 2 kingdom of heaven ?* And Jesus called a
 little child unto him, and set him in the midst
 3 of them, and said, Verily I say unto you, ex-
 cept ye be converted, and become as little
 children, ye shall not enter into the kingdom
 4 of heaven.† Whosoever therefore shall humble
 himself as this little child, the same is great-
 5 est in the kingdom of heaven.‡ And whoso
 shall receive one such little child in my
 6 name, receiveth me. But whoso shall offend
 one of these little ones which believe in me, it
 were better for him that a millstone were hang-
 ed about his neck, and *that* he were drowned
 in the depth of the sea.
 7 Wo unto the world because of offences :

* They did not mean in heaven, but in the Messiah's kingdom, which they supposed he would establish.

† See John iii. 3. 5.

‡ He is among the most excellent in the Christian church who is docile, humble, teachable, and candid.

§ Or cause to offend.

for it must needs be that offences come ; but wo to that man by whom the offence cometh.*

- 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.† And if thine eye offend thee, pluck it out, and cast *it* from thee : it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones : for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.‡ For the Son of man is come to save that which was lost.§ How think ye ? if a man have an hundred sheep, and one of them be gone astray,—doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?|| And if

* It is certain, indeed, that offences will come—there is a sort of necessity that there should be offences, seeing what is the nature and condition of men. But this is no excuse for sin. Wo to those who do evil.

† The duty of self-denial is here taught, and we are required to give up any worldly or personal pleasure rather than neglect our duty.

‡ Angels mean the spirits of children, who invariably stand in the divine presence ; or, are happy after death. This is truly a consoling doctrine. The passage does not at all support the idea of guardian angels.

§ This is the character of Christ : how acceptable then should he be to sinful men !

|| This is a beautiful parable, and forcibly represents the compassion and parental affection of the Deity.

- he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety
14 and nine which went not astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.
15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast
16 gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every
17 word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*
18 Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be
19 loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven.
20 For where two or three are gathered together in my name, there am I in the midst of them.
21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I
22 forgive him; till seven times? Jesus saith unto him, I say not unto thee, until seven times *only*: but until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, who would take account

* The whole business of Christian discipline is here fully taught and explained.

24 of his servants. And when he had begun to
reckon, one was brought unto him, who
25 owed him ten thousand talents. But foras-
much as he had not to pay, his master com-
manded him to be sold, and his wife and chil-
dren, and all that he had, and payment to be
26 made. Then the servant fell down and worship-
ped him, saying, Lord, have patience with me,
27 and I will pay thee all. Then the lord of
that servant was moved with compassion, and
28 loosed him, and forgave him the debt. But
the same servant went out, and found one of
his fellow-servants, who owed him an hun-
dred pence : and he laid hands on him, and
took *him* by the throat, saying, Pay me that
29 thou owest. And his fellow-servant fell down
at his feet, and besought him, saying, Have
patience with me, and I will pay thee all.
30 And he would not ; but went and cast him
31 into prison, till he should pay the debt. So
when his fellow-servants saw what was done,
they were very sorry, and came and told unto
32 their master all that was done. Then his mas-
ter, after that he had called him, said unto him,
O thou wicked servant, I forgave thee all that
33 debt, because thou desiredst me : Shouldest
not thou also have had compassion on thy
fellow-servant, even as I had pity on thee ?
34 And his master was wroth, and delivered him
to the tormenters,* till he should pay all that
35 was due unto him. So likewise shall my
heavenly Father do also unto you, if ye from

* Those who kept the prisons.

your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

- 1 AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coast of Judea, near
2 Jordan ; and great multitudes followed him ; and he healed them there.
- 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?
4 And he answered and said unto them, Have ye not read, that he who made *them* at the be-
5 ginning, made them male and female ? And said, For this *cause* shall a man leave father and mother, and shall cleave to his wife : and
6 they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man
7 put asunder. They say unto him, Why did Moses then command to give a writing of di-
8 vorcement, and to put her away ?* He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so.
9 And I say unto you, whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery :

* Moses did not command to put away ; but directed, that if a man divorced his wife, he should give a writing of divorcement.

and whoso marrieth her who is put away, doth commit adultery.

10 His disciples say unto him, If the case of
the man be so with *his* wife, it is not good to
11 marry. But he said unto them, All *men*
cannot receive this saying, save *they* to whom
12 it is given. For there are some eunuchs,
which were so born from *their* mothers'
womb: and there are some eunuchs, which
were made eunuchs of men: and there be
eunuchs, which have made themselves eunuchs
for the kingdom of heaven's sake. He that is
able to receive it, let him receive it.

13 Then were brought unto him little chil-
dren, that he should put *his* hands on them,
and pray: and the disciples rebuked them.
14 But Jesus said, Suffer little children, and forbid
them not to come unto me: for of such is
15 the kingdom of heaven. And he laid *his*
hands on them, and departed thence.

16 And behold, one came and said unto him,
Good Master, what good thing shall I do, that
17 I may have eternal life? And he said unto
him, Why callest thou me good? *there is*
none good but one, *that is* God: * but if thou
wilt enter into life, keep the commandments.
18 He saith unto him, Which? Jesus said,
Thou shalt do no murder, thou shalt not
commit adultery, thou shalt not steal, thou
19 shalt not bear false witness, honor thy father
and *thy* mother: and, thou shalt love thy
20 neighbor as thyself. The young man saith

* None perfectly good but God.

- unto him, All these things have I kept from my childhood up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.*
- Then said Jesus unto his disciples, Verily I say unto you, that a rich *man* shall hardly enter into the kingdom of heaven.† And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.‡
- When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With *men* this is impossible; but with God all things are possible.
- Then Peter answered, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve

* In some situations great sacrifices are necessary in the full discharge of our duty.

† The parallel passage in Luke says, how hardly shall they who trust in riches enter into the kingdom of heaven?

‡ This expression is designed to shew, that it is very difficult for the rich to practise the self-denying duties of the gospel; and is to be understood with some limitation, as the following: Can the Ethiopian change his skin, &c.

thrones, judging the twelve tribes of Israel.*

29 And every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.



CHAP. XX.

1 BUT many *that are* first shall be last,
 2 and the last *shall be* first. For the kingdom of heaven is like unto a man *that is* an householder, who went out early in the morning to hire laborers into his vineyard.
 3 And when he had agreed with the laborers for a penny a day, he sent them into
 4 his vineyard. And he went out about the third hour, and saw others standing idle in the
 5 market place, and said unto them, Go ye also into the vineyard ; and whatsoever is right, I will give you. And they went their way.
 6 Again he went out about the sixth and ninth
 7 hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye
 8 here all the day idle ?† They say unto him, Be-

* Ye who have followed me here in this present world, at the renovation of all things hereafter, when the Son, &c. ye also shall sit, &c.

† Those who accept the invitations of the gospel, late in life, if not before called to a knowledge of it, will be graciously rewarded as well as those who always professed it.

- cause no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their* hire, beginning from the last unto the first. And when they came who *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, who have borne the burthen and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong ; didst not thou agree with me for a penny ? Take thine own and go thy way : I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own ? is thine eye evil because I am good ? So the last shall be first, and the first last : for many are called, but few chosen.
- And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem : and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him* : and the third day he shall rise again.
- Then the mother of Zebedee's children

came to him, with her sons, worshipping *him*,
22 and desiring a certain thing of him. And he
said unto her, What wilt thou? She saith
unto him, Grant that these my two sons may
sit, the one on thy right hand; and the other
23 on the left, in thy kingdom. But Jesus an-
swered and said, Ye know not what ye ask.
Are ye able to drink of the cup of which I
shall drink, and to be baptized with the bap-
tism with which I am baptized? They say
24 unto him, We are able. And he saith unto
them, Ye shall drink indeed of my cup, and
be baptized with the baptism with which I am
baptized: but to sit on my right hand, and on
my left, is not mine to give; except to them
25 for whom it is prepared by my Father. And
when the ten heard *it*, they were moved with
26 indignation against the two brethren. But Je-
sus called them unto him, and said, Ye know
that the princes of the Gentiles exercise domin-
ion over them, and they that are great, exer-
27 cise authority upon them. Let it not be so
among you; but whosoever will be great
28 among you, let him be your minister: And
whosoever will be chief among you, let him
29 be your servant: Even as the Son of man
came not to be ministered unto, but to minis-
ter, and to give his life a ransom for many.
30 And as they departed from Jericho, a great
31 multitude followed him. And behold, two
blind men sitting by the way-side, when they
heard that Jesus passed by, cried out, saying,
Have mercy on us, O Lord, *thou* son of

32 David.* And the multitude rebuked them, that they should hold their peace : but they cried the more, saying, Have mercy on us,
 33 O Lord, *thou* son of David. And Jesus stood still, and called them, and said, What will ye
 34 that I should do unto you ? They say unto
 35 him, Lord, that our eyes may be opened. And Jesus being moved with compassion touched their eyes ; and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 AND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, Jesus sent two disciples,
 2 saying unto them, Go into the village over against you, and immediately ye shall find an ass tied, and a colt with her : loose *them* and
 3 bring *them* unto me. And if any one say any thing to you, ye shall say, the Lord hath need of them ; and straightway he will send
 4 them. All this was done, that it might be fulfilled which was spoken by the prophet,†
 5 saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting
 6 upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded
 7 ed them, and brought the ass, and the colt,

* Son of David was one of the titles applied to the Messiah by the Jews.

† See Zachariah ix. 9.

and put on them their clothes, and they set *him*
8 thereon. And a very great multitude spread
their garments in the way ; others cut down
branches from the trees, and strewed *them* in
9 the way. And the multitude that went be-
fore, and that followed, cried, saying, Hosan-
na to the son of David : * blessed is he that
cometh in the name of the Lord : Hosanna,
10 in the highest *strains*. And when he was
come into Jerusalem, all the city was moved,
11 saying, Who is this ? And the multitude
said, This is Jesus, the prophet of Nazareth in
Galilee.

12 And Jesus went into the temple of God,
and cast out all *them* who sold and bought in
the temple, and overthrew the tables of the
money-changers, and the seats of them that
13 sold doves. And he said unto them, It is
written, My house shall be called the house of
prayer ; but ye have made it a den of thieves.
14 And the blind and the lame came to him in
15 the temple ; and he healed them. And when
the chief priests and scribes saw the wonder-
ful things that he did, and the children crying
in the temple, and saying, Hosanna to the
16 son of David ; they were sore displeased, and
said unto him, Hearest thou what these say ?
And Jesus saith unto them, Yea, and have ye
never read, Out of the mouth of babes and
17 sucklings thou hast perfected praise ? And
he left them, and went out of the city into Beth-
any, and he lodged there.

¶ That is, God preserve the Son of David.

18 Now in the morning, as he returned into
19 the city, he was hungry. And when he saw a
fig-tree in the way, he came to it, and found
nothing thereon but leaves only, and said unto
it, Let no fruit grow on thee henceforward
for ever. And presently the fig-tree withered
20 away. And when the disciples saw it, they
 marvelled, saying, How soon is the fig-tree
21 withered away? Jesus answered and said
unto them, Verily I say unto you, if ye have
faith, and doubt not, ye shall not only do this
which is done to the fig-tree, but also, if ye
shall say unto this mountain, Be thou remov-
ed, and be thou cast into the sea; it shall be
22 done. And all things whatsoever ye shall
ask in prayer, believing, ye shall receive.
23 And when he was come into the temple, the
chief priests and the elders of the people came
unto him as he was teaching, and said, By what
authority dost thou these things? and who
24 gave thee this authority? * And Jesus answer-
ed and said unto them, I also will ask you one
thing, which if ye tell me, I in likewise will
will tell you by what authority I do these
25 things. The baptism of John whence was it?
from heaven or of men? And they reasoned
with themselves, saying, If we shall say, from
heaven; he will say unto us, why did ye not
26 then believe him? But if we shall say, Of

* Why did they not ingenuously confess with Nicodemus, that Christ could not have done such mighty works except God were with him? There was no way to account for the miracles he performed, but by admitting that he had divine power and authority.

men; we fear the people: for all consider
27 John a prophet. And they answered Jesus,
and said, We cannot tell. And he said unto
them, Neither tell I you by what authority I
do these things.

28 But what think ye? A man had two sons;
and he came to the first, and said, Son, go
29 work to-day in my vineyard. He answered
and said, I will not; but afterward he repent-
30 ed,* and went. And he came to the second,
and said likewise: And he answered and said,
31 I will; yet went not. Whether of the two
did the will of *his* father? They say unto him,
The first. Jesus saith unto them, Verily I say
unto you, that the publicans and the harlots
32 preceede you into the kingdom of God. For
John came unto you in the way of righteous-
ness, and ye believed him not: but the pub-
licans and the harlots believed him, and ye,
when ye had seen, repented not afterward, that
ye might believe him.

33 Hear another parable: There was a certain
householder who planted a vineyard, and hedg-
ed it round about, and digged a winepress in
it, and built a tower, and let it out to hus-
34 bandmen, and went into a far country. And
when the time of the fruit drew near, he sent
his servants to the husbandmen, that they
might receive the fruits of it. And the hus-
bandmen took his servants, and beat one, and
36 killed another, and stoned another. Again he
sent other servants of more dignity than the

* That is. changed his mind.

37 first : and they did unto them likewise. But
last of all, he sent unto them his son, saying,
38 They will respect my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come let us kill him,
39 and let us seize on his inheritance. And they caught *him*, and cast him out of the vineyard,
40 and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto
41 those husbandmen ? They say unto him, He will cause those wicked men to perish miserably, and will let out *his* vineyard unto other husbandmen, who shall render him the fruits
42 in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : This the Lord has done, and it is marvellous in our eyes ?
43 Therefore I say unto you, the kingdom of God shall be taken from you, and given to a
44 nation bringing forth the fruits thereof.* And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will
45 grind him to powder. And when the chief priests and Pharisees had heard his parables,
46 they perceived that he spake of them. But though they sought to lay hands on him, they feared the multitude since they esteemed him as a prophet.

* It appears that many of these parables had reference to the rejection of the Jewish nation for their unbelief and wickedness, and to the calling of the Gentiles.

CHAP. XXII.

1 AND Jesus answered, and spake unto them
2 again by parables, and said, The kingdom of
heaven is like unto a certain king, who made
3 a marriage feast for his son. And sent forth
his servants to call them who were invited to
the wedding : and they would not come.
4 Again he sent forth other servants, saying,
Tell them who are invited, Behold, I have
prepared my dinner : my oxen and fatlings
are killed, and all things *are* ready ; come to
5 the marriage feast. But they, slighting the
invitation, went away one to his farm, another
6 to his merchandise : And the remnant took
his servants, and treated *them* cruelly, and slew
7 *them*. But when the king heard *it*, he was
wroth : and he sent forth his armies, and des-
troyed those murderers, and burnt up their
8 city. Then saith he to his servants, The
marriage feast is ready, but they which were
9 invited were not worthy. Go ye therefore
into the high-ways, and as many as ye shall
10 find, invite to the marriage feast. So those
servants went out into the *high*-ways, and gath-
ered together all, as many as they found, both
bad and good ; and the marriage feast was
11 furnished with guests. And when the king
came in to see the guests, he saw there a man
12 who had not on a wedding garment : And
he saith unto him, Friend, how camest thou
in hither, not having a wedding garment ?
13 and he was speechless. Then said the king

to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness : there shall be weeping and gnashing of
14 teeth. For many are called, but few *are* chosen.

15 Then the Pharisees went and took counsel how they might ensnare him in his discourse.
16 And they sent out unto him their disciples, with the Herodians,* saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man* : for
17 thou regardest not the person of men : Tell us therefore, what seemeth fit to thee ? Is it
18 lawful to give tribute unto Cæsar, or not ? But Jesus, knowing their wickedness, said, Why
19 tempt ye me, ye hypocrites ? Shew me the tribute-money. And they brought unto him a
20 penny.† And he saith unto them, Whose image and inscription is this ? Then they say unto
21 him, Cæsar's. Then said he unto them, Render therefore unto Cæsar, the things which are Cæsar's ; and unto God, the things which are
22 God's. When they had heard this reply, they marvelled, and left him, and went their way.

23 The same day the Sadducees, who say there
24 is no resurrection, came to him, and asked him, saying, Teacher, Moses said, if a man die, having no children, his brother shall marry his wife,
25 and raise up seed unto his brother. Now there were with us seven brethren : and the first,

* The Herodians were particular friends of Herod, the king. They were mere politicians, unprincipled, irreligious men.

† A Roman coin, of the value of about seven-pence.

when he had married a wife, died ; and having no issue, left his wife unto his brother.
26 Likewise the second also, and the third, and
27 so to the seventh. And last of all the woman
28 also died. Now in the resurrection, whose
wife shall she be of the seven ? for they all
29 had her. Jesus answered and said unto them,
Ye err, not knowing the scriptures, nor the
30 power of God. For in the resurrection, they
neither marry, nor are given in marriage, but
31 are like the angels of God in heaven. But as
to the resurrection of the dead, have ye not
read that which was spoken unto you by God,
32 saying, I am the God of Abraham, and the
God of Isaac, and the God of Jacob : God
is not the God of the dead, but of the living.
33 And when the multitude heard *this*, they were
astonished at his doctrine.

34 But when the Pharisees heard that he had
put the Sadducees to silence, they collected
35 about him. And one of them a lawyer,* asked
him a question, tempting him, and saying,
36 Master, which is the great commandment in
37 the law ? Jesus said unto him, Thou shalt love
the Lord thy God with all thy heart, and with
38 all thy soul, and with all thy mind. This is
39 the first and great commandment. And
the second is like it, Thou shalt love thy
40 neighbor as thyself. On these two com-
mandments all the law and the prophets depend.

41 While the Pharisees were gathered togeth-
42 er, Jesus asked them, saying, What think ye

* A doctor of the Jewish law.

of Christ? whose son is he? They say
 43 unto him, *The son of David*. He saith unto
 them, How then doth David in spirit* call
 44 him Lord, saying, The Lord said unto my
 Lord, Sit thou on my right hand, till I make
 45 thine enemies thy footstool? If David then
 46 call him Lord, how is he his son?† And no
 man was able to answer him a word, neither
 durst any *man* from that day forth ask him any
 more *questions*.

CHAP. XXIII.

1 THEN Jesus spake to the multitude, and to
 2 his disciples, saying, The scribes and the Phar-
 3 isees sit in Moses' seat: All therefore what-
 soever they bid you observe, *that* observe and
 do: but do not ye after their works: for they
 4 say, and do not. For they bind heavy bur-
 dens, and grievous to be borne, and lay *them*
 on men's shoulders; but they themselves
 will not move them with one of their fingers.‡
 5 But all their works they do to be seen of men:
 they make broad their phylacteries,§ and enlarge

* That is, when inspired by the Holy Spirit. See also Acts ii. 25.

† See Acts ii. 36, which explains the sense in which David speaks of Christ, whom God has made both Lord and Christ.

‡ We are then under obligations to observe the laws of society and of religion, though our instructors may be bad men.

§ Phylacteries were a sort of label filled with words and phrases proclaiming their pretensions to superior goodness.

6 the borders of their garments, and love the
 uppermost rooms at feasts, and the chief
 7 seats in the synagogues, and greetings in the
 markets, and to be called of men, Rabbi;
 8 Rabbi.* But be not ye called Rabbi : for one
 is your master *even* Christ ; and all ye are
 9 brethren. And call no man your father upon
 the earth ; for one is your Father, who is in
 10 heaven.† Neither be ye called masters : for
 11 one is your Master, *even* Christ. But he that
 is greatest among you shall be your servant.
 12 For whosoever shall exalt himself, shall be
 abased ; and he that shall humble himself, shall
 be exalted.‡

13 But wo unto you, scribes and Pharisees,
 hypocrites : for ye shut up the kingdom of
 heaven against men : for ye neither go in
~~yourselfes,~~ neither suffer ye them that are
 14 entering to go in. Wo unto you, scribes and
 Pharisees, hypocrites : for ye devour widow's
 houses, and for a pretence make long prayers :
 therefore ye shall receive the greater damna-
 15 tion. Wo unto you, scribes and Pharisees,
 hypocrites : for ye compass sea and land to
 make one proselyte ; and when he is made,
 ye make him twofold more the child of hell
 16 than yourselves. Wo unto you, ye blind

* That is, Master, Master.

† Christians ought not then to call themselves after any
 man, however learned or celebrated. The doctrines of the
 gospel are their only rule of faith. Christ is their only
 master.

‡ Humility is a distinguishing virtue of the gospel ; and
 is a most estimable and lovely quality.

guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debt-
17 or. Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth
18 the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth
19 by the gift that is upon it, he is guilty. Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar,
21 sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by
22 it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Wo unto you, scribes and Pharisees, hypocrites: for ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave
24 the other undone. Ye blind guides, who
25 strain at a gnat, and swallow a camel.* Wo unto you, scribes and Pharisees, hypocrites: for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse
26 first that *which* is within the cup and platter, that the outside of them may be clean also.

* This was truly characteristic of them. They condemned Christ for eating with unwashen hands, and for plucking ears of corn on the sabbath, yet disregarded the moral precepts of their law, devoured the widow, and allowed of profane oaths.

27 Wo unto you, scribes and Pharisees, hypocrites : for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all
 28 uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of
 29 hypocrisy and iniquity. Wo unto you, scribes and Pharisees, hypocrites : because ye build the tombs of the prophets, and garnish the
 30 sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood
 31 of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of
 32 them who killed the prophets. Fill ye up
 33 then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?*

34 Wherefore behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and
 35 persecute *them* from city to city : That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple
 36 and the altar.† Vcrily I say unto you, all these

* In the original *Gee Henna*, the place of misery, so called from the valley of Hinnom, near Jerusalem, where the dead bodies of malefactors were burnt.

† See 2 Chron. xxiv. 20. It is supposed Jehoida was also called Barachiah.

- 37 things shall come upon this generation.* O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!†
- 38 Behold, your house is left unto you desolate.
- 39 For I say unto you, ye shall not see me henceforth, till ye shall say, blessed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

- 1 AND Jesus went out and departed from the temple: and his disciples came to *him*, to shew him the buildings of the temple.
- 2 And Jesus said unto them, See ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.
- 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end
- 4 of the world? And Jesus answered and said unto them, Take heed that no man deceive you.
- 5 For many shall come in my name, saying, I

* And in truth the most awful judgments were inflicted upon the Jewish people within a few years from this period; Josephus, the Jewish historian, gives a most lively and affecting account of their sufferings.

† The character of our Savior was ever compassionate and benevolent.

- 6 am Christ; and shall deceive many.* And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in
- 8 divers places. All these *are* the beginning of
- 9 sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.†
- 10 And then shall many be offended, and shall betray one another, and shall hate one another.
- 11 And many false prophets shall rise, and shall
- 12 deceive many. And because iniquity shall
- 13 abound, the love of many shall wax cold. But he that shall endure unto the end, the same
- 14 shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the
- 15 end come.‡ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso
- 16 readeth, let him understand.) Then let them who be in Judea flee into the mountains.

There was at that time a general expectation among the Jews of the coming of Christ, and many persons appeared, pretending to be the Messiah.

† Before the final triumph of Christianity, about the year 320, the followers of Christ were subjected to the most cruel persecutions.

‡ See 3d verse—also xvi. 28. x. 23. "The end" here spoken of, seems to mean the end of the Jewish nation and polity; which took place soon after the gospel was preached by the apostles through the civilized world.

- 17 Let him who is on the house top not come down to take any thing out of his house :
18 Neither let him who is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck
20 in those days. But pray ye that your flight be not in the winter, neither on the sabbath-
21 day. For then shall be great tribulation, such as was not since the beginning of the world to
22 this time, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the elect's sake,
23 those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or
24 there ; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that
(if it were possible) they shall deceive the very
25 elect. Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold he is in the desert ; go not forth : behold, *he* is in the secret chambers ; believe it not.
27 For as the lightning cometh out of the east, and shineth even unto the west ; so also shall
28 be the coming of the Son of man. For wherever the carcase is, there will the eagles be gathered together.
29 Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall
30 be shaken.* And then shall appear the sign of

* This and the following verses refer to the divine judgments in the destruction of Jerusalem.

the Son of man in heaven ; and all the tribes of the earth shall mourn, and they shall see the Son of man, coming in the clouds of
31 heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of
32 heaven to the other. Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer
33 is nigh ; so likewise ye, when ye shall see all these things, know that it is near, *even* at the
34 doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.*
35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father
37 only. But as the days of Noah *were*, so shall
38 also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered
39 into the ark, and knew not until the flood came and took them all away ; so shall also the
40 coming of the Son of man be. Then shall two be in the field ; the one shall be taken,
41 and the other left. *Two women shall be grinding at the mill ; the one shall be taken, and the other left.*

42 Watch therefore : for ye know not what

* This shews that these predictions refer to the destruction of Jerusalem and of the Jewish religion.

43 hour your Lord doth come.* But know this,
that if the good man of the house had known
in what watch the thief would come, he would
have watched, and would not have suffered his
44 house to be broken up. Therefore be ye also
ready : for in such an hour as ye think not, the
45 Son of man cometh. Who then is a faithful
and wise servant, whom his Lord hath made
ruler over his household, to give them meat in
46 due season ? Blessed is that servant, whom
his Lord, when he cometh, shall find so doing.
47 Verily I say unto you, that he shall make him
48 ruler over all his goods. But and if that evil
servant shall say in his heart, My lord delay-
49 eth his coming ; and shall begin to smite *his*
fellow-servants, and to eat and drink with the
50 drunken ; the lord of that servant shall come
in a day when he looketh not for *him*, and in
51 an hour that he is not aware of. And shall
cut him asunder, and appoint *him* his portion
with the hypocrites : there shall be weeping
and gnashing of teeth.

CHAP. XXV.

1 THEN shall the kingdom of heaven be
likened unto ten virgins, who took their
lamps, and went forth to meet the bridegroom.

* In the day of judgment at the end of the world this would not be the case ; yet some of these descriptions have reference to, or will well apply to the coming of Christ at the last judgment.

- 2 And five of them were wise, and five *were*
 3 foolish. They that were foolish took their
 4 lamps, and took no oil with them: But the
 wise took oil in their vessels with their lamps.
 5 While the bridegroom tarried, they all slum-
 6 bered and slept. And at midnight there was
 a cry made, Behold, the bridegroom cometh;
 7 go ye out to meet him. Then all those vir-
 8 gins arose, and trimmed their lamps. And
 the foolish said unto the wise, Give us of your
 9 oil; for our lamps are gone out. But the
 wise answered, saying, *Not so*; lest there be
 not enough for us and you: but go ye rather
 to them that sell, and buy for yourselves.
 10 And while they went to buy, the bridegroom
 came; and they that were ready went in with
 him to the marriage; and the door was shut.
 11 Afterward came also the other virgins, saying,
 12 Lord, Lord, open to us. But he answered
 and said, Verily I say unto you, I know you
 13 not.* Watch therefore, for ye know neither
 the day nor the hour wherein the Son of man
 cometh.
 14 For *the kingdom of heaven* is as a man
 travelling into a far country, who called his
 own servants, and delivered unto them his
 15 goods:† And unto one he gave five talents,

* The parables in this chapter are very instructive and impressive, and show the necessity of faithfully improving our opportunities and talents to meet the approbation of our Judge.

† The words in italics are supplied by our translators. It would be better, perhaps, to say, *he*, referring to Christ; spoken of in the preceding verse.

to another two, and to another one ; to every man according to his several ability ; and
16 straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents.
17 And likewise he that *had received* two, he also
18 gained the other two. But he that had received one, went and digged in the earth, and
19 hid his lord's money. After a long time the Lord of all those servants cometh, and reckon-
20 eth with them. And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides
21 them five talents more. His lord said unto him, Well done, *thou* good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou
22 into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them.
23 His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.
24 Then he who had received the one talent came, and said, ~~Lord~~, I knew thee that thou art an hard man, reaping, where thou hast not sown, and gathering where thou hast not
25 strawed : And I was afraid, and went and hid thy talent in the earth : lo, there thou hast
26 *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou

- knowest that I reap where I sowed not, and
27 gather where I have not strawed : Thou
oughtest therefore to have put my money to
the exchangers, and *then* at my coming I
should have received mine own with interest.
28 Take therefore the talent from him, and give
29 it unto him that hath ten talents. For unto
every one that hath shall be given, and he shall
have abundance : but from him that hath not
shall be taken away, even that which he hath.
30 And cast ye the unprofitable servant into outer
darkness : there shall be weeping and gnash-
ing of teeth.
31 When the Son of man shall come in his
glory, and all the holy angels with him, then
shall he sit upon the throne of his glory.*
32 And before him shall be gathered all nations :
and he shall separate them one from another, as
a shepherd divideth his sheep from the goats :
33 And he shall set the sheep on his right-hand,
34 but the goats on the left. Then shall the King
say unto them on his right-hand, Come, ye
blessed of my Father, inherit the kingdom
prepared for you from the foundation of the
35 world. For I was an hungered, and ye gave
me meat : I was thirsty, and ye gave me
drink : † I was a stranger, and ye took me in :
36 Naked, and ye clothed me : I was sick, and
ye visited me : I was in prison, and ye came
37 unto me. Then shall the righteous answer

* It would seem that this description refers to the day of judgment.

† Active benevolence is a great and essential attribute of the Christian character.

him, saying, Lord, when saw we thee an
hungered, and fed *thee*? or thirsty, and gave
38 *thee* drink? When saw we thee a stranger,
and took *thee* in? or naked, and clothed *thee*?
39 Or when saw we thee sick, or in prison, and
40 came unto thee? And the king shall answer
and say unto them, Verily I say unto you,
Inasmuch as ye have done *it* unto one of the
least of these my brethren, ye have done *it*
41 unto me. Then shall he say also unto them
on the left-hand, Depart from me, ye cursed,
into everlasting fire, prepared for the devil and
42 his angels. For I was an hungered, and ye
gave me no meat; I was thirsty, and ye gave
43 me no drink: I was a stranger, and ye took me
not in: naked, and ye clothed me not: sick
44 and in prison, and ye visited me not. Then
shall they also answer him, saying, Lord, when
saw we thee an hungered, or athirst or a stran-
ger, or naked, or sick, or in prison, and did
45 not administer unto thee? Then shall he
answer them, saying, Verily I say unto you,
Inasmuch as ye did *it* not to one of the least
46 of these, ye did *it* not to me. And these
shall go away into endless punishment: but
the righteous into life eternal.

CHAP. XXVI.

1 AND it came to pass when Jesus had
finished all these sayings, he said unto his disci-
2 ples, Ye know that after two days is *the feast*
of the passover, and the Son of man is betrayed

3 to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the place of the high priest, 4 who was called Caiaphas, and consulted that they might take Jesus by artifice, and kill 5 *him*. But they said, Not on the feast-day, lest there be an uproar among the people.

6 Now, when Jesus was in Bethany, in the 7 house of Simon the leper, there came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head as he 8 sat at meat. But when his disciples saw *it*, they had indignation, saying, To what purpose is this 9 waste? * For this ointment might have been 10 sold for much, and given to the poor. When ~~Jesus understood it~~, he said unto them, Why trouble ye the woman? for she hath wrought 11 a good work upon me. For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on 13 my body, she did *it* for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with 16 him for thirty pieces of silver. And from that time he sought opportunity to betray him.

* This seems to have been the remark of Judas only.

- 17 Now the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare
18 for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my
19 disciples. And the disciples did as Jesus had appointed them; and they made ready the
20 passover. Now when the even was come, he
21 sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one
22 of you shall betray me. And they were exceeding sorrowful, and began every one of
23 them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.
24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that
25 man if he had not been born. Then Judas, who betrayed him, answered and said, Master is it I? He said unto him, Thou hast said.
- 26 And as they were eating, Jesus took bread, and blessed God, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my
27 body. And he took the cup, and gave thanks and gave *it* to them, saying, Drink ye all of it;
28 for this is my blood of the new testament which
29 is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink

- it new with you in my Father's kingdom.*
- 30 And when they had sung an hymn, they went
 31 out into the mount of Olives. Then saith
 Jesus unto them, All ye shall be offended be-
 cause of me this night : for it is written, I will
 smite the Shepherd, and the sheep of the flock
 32 shall be scattered abroad. But after I am
 risen again, I will go before you into Galilee.
- 33 Peter answered and said unto him, Though
 all *men* shall be offended because of thee, *yet*
 34 will I never be offended.† Jesus said unto him,
 Verily I say unto you, that this night, before
 the cock crow, thou shalt deny me thrice.
- 55 Peter said unto him, Though I should die with
 thee, yet I will not deny thee. Likewise also
 said all the disciples.
- 36 Then cometh Jesus with them unto a place
 called Gethsemane, and saith unto the disciples,
 37 Sit ye here, while I go and pray yonder. And
 he took with him Peter, and the two sons of
 Zebedee, and began to be sorrowful, and very
 38 heavy. Then saith he unto them, My soul is
 exceeding sorrowful, even unto death : tarry
 39 ye here, and watch with me. And he went
 a little farther, and fell on his face, and prayed
 saying, O my Father, if it be possible, let this
 cup pass from me : nevertheless not as I will
 40 but as thou *wilt*. And he cometh unto the
 disciples, and findeth them asleep, and saith

* After the resurrection of our Lord, the kingdom of heaven, or of the gospel, may be considered as commencing.

† Weak, ignorant man, how little did he know of himself! He soon denied his master with an oath.

unto Peter, What, could ye not watch with me
41 one hour? Watch and pray, that ye enter not
into temptation: the spirit indeed is willing,
42 but the flesh is weak. He went away again
the second time, and prayed, saying, O my
Father, if this cup may not pass away from
43 me, except I drink it, thy will be done. And
he came and found them asleep again: for
44 their eyes were heavy. And he left them, and
went away again, and prayed the third time,
45 saying the same words. Then cometh he to
his disciples, and saith unto them, Sleep on
now,* and take *your* rest: behold, the hour is
at hand, and the Son of man is betrayed into the
46 hands of sinners. Rise, let us be going: be-
hold, he is at hand that doth betray me.
47 And while he yet spake, lo, Judas, one of
the twelve, came, and with him a great multi-
tude with swords and staves from the chief
48 priests and elders of the people. Now he that
betrayed him, gave them assign, saying, Whom-
soever I shall kiss, that same is he: hold him
49 fast. And forthwith he came to Jesus, and
50 said, Hail, Master; and kissed him. And Je-
sus said unto him, Friend, wherefore art thou
come? Then came they and laid hands on
51 Jesus, and took him. And behold, one of
them which were with Jesus, stretched out *his*
hand, and drew his sword, and struck a servant
52 of a high priest's, and smote off his ear. Then

* Sleep afterward, as is plain from the next verse, "Rise. let us be going," &c.—or better perhaps, "Do ye still sleep?"

said Jesus unto him, Put up again thy sword into his place : for all they that take the sword
 53 shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the scriptures be fulfilled, that thus it must be ? In the same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves to take me ? I sat daily with you teaching in the temple, and ye laid no hold on
 56 me. But all this was done, that the writings of the prophets might be fulfilled. Then all the disciples forsook him, and fled.*
 57 And they who had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.
 58 But Peter followed him afar off unto the high priest's palace, and went in and sat with the
 59 servants to see the end. Now the chief priests and elders, and all the council sought false
 60 witness against Jesus to put him to death ; but found none ; yea, though many false witnesses came, yet found they none. At the last came
 61 two false witnesses, and said, 'This *person* said, I am able to destroy the temple of God, and to build it in three days. And the high
 62 priest arose and said unto him, Answerest thou nothing ? What is it *which* these witness against

* The disciples of Christ had hitherto considered him as a national deliverer. When they saw him in the hands of his enemies and without power, they seem to have abandoned his cause.

63 thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of
64 God. Jesus saith unto him, Thou hast said *the truth: I am.* Moreover I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the
65 clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy.
66 What think ye? They answered and said, He
67 is guilty of death. Then they spit in his face, and buffeted him; and others smote *him* with
68 the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?
69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also
70 wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou
71 sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This man was also with
72 Jesus of Nazareth. And again he denied with
73 an oath, I do not know the man. And after some time, they who stood by, came to him, and said to Peter, Surely thou also art *one* of
74 them; for thy speech betrayeth thee.* Then he began to curse and to swear, *saying*, I know

* Galilee was a distance from Jerusalem; and the pronouncement was probably very different.

75 not the man. And immediately the cock crew. And Peter remembered the words of Jesus, who said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.



CHAP. XXVII.

- 1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.
- 2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate, the Roman governor.
- 3 Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of
- 4 silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to
- 5 us? see thou *to that*.* And he cast down the pieces of silver in the temple, and departed,
- 6 and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, be-
- 7 cause it is the price of blood. And they took counsel, and bought with them the potter's
- 8 field, to bury strangers in. Wherefore that field was called, The field of blood, unto this

* This confession of Judas is very important, as it shews and is the conviction of Christ's innocence. He lamented his own treachery, and bore testimony in favor of Jesus.

9 day.* (Then was fulfilled that which was
 spoken by Jeremy† the prophet, saying, And
 they took the thirty pieces of silver, the price
 of him that was valued, whom they of the
 10 children of Israel did value; and gave them
 for the potters' field, as the Lord appointed
 11 me.) Now Jesus stood before the governor :
 and the governor asked him, saying, Art thou
 the King of the Jews? And Jesus said unto
 12 him, Thou sayest.‡ And when he was ac-
 cused of the chief priests and elders, he an-
 13 swered nothing. Then saith Pilate unto him,
 Hearest thou not how many things they wit-
 14 ness againt thee? And he answered him
 not a word, insomuch that the governor
 15 marvelled greatly. Now at *that* feast, the
 governor was wont to release unto the people
 16 a prisoner, whom they chose. And they had
 then a notable prisoner, called Barabbas.
 17 Therefore, when they were gathered together,
 Pilate said unto them, Whom will ye that I
 release unto you? Barabbas, or Jesus who
 18 is called Christ?§ (For he knew that for envy
 they had delivered him.)||

* That is, at the time Matthew wrote this gospel.

† Zachariah iv. 12, 13.

‡ That is, thou sayest the truth.

§ There was a tradition among the Christians in the early ages of the church, that the other prisoner was named Jesus, the son of Abbas—*Bar* meaning son.

|| What Pilate says here, is worthy remark. We see it was not because they thought that Christ was the enemy of Cæsar, or that he would lead the people to sedition and rebellion, that they conspired his death, but through envy and malice.

- 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream
 20 because of him. But the chief priests and elders persuaded the multitude that they should
 21 desire Barabbas,* and destroy Jesus. The governor answered and said unto them, Whether of the two will ye that I release unto you ?
 22 They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus who is called Christ ? They all say unto him, Let him be
 23 crucified. And the governor said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified.
 24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person : be ye witnesses.
 25 Then answered all the people, and said, His blood *be* on us, and on our children.†
 26 Then he released Barabbas unto them : and when he had scourged Jesus, he delivered
 27 *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of
 28 *soldiers*. And they stripped him, and put on him a scarlet robe.
 29 And when they had platted a crown of

* The son of Abbas.

† A most inconsiderate and awful imprecation ! The curse seems yet to rest upon their posterity.

thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and insulted him, saying, "Hail,
30 King of the Jews." And they spit upon him, and took the reed, and smote him on the head.
31 And after that they had insulted him, they took the robe off from him, and put his own raiment on him, and led him away to crucify
32 him. And as they came out, they found a man of Cyrene, Simon by name : him they
33 compelled to bear his cross. And when they were come unto a place called Golgotha, that
34 is to say, A place of a skull ; They gave him vinegar to drink, mingled with gall :
and when he had tasted *thereof*, he would
35 not drink. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots."
36 And sitting down, they watched him there :
37 And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS.
38 And there were two thieves crucified with him : one on the right hand, and another on the left.
39 And they that passed by reviled him, wag-
40 ging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God,
41 come down from the cross." The chief priests likewise mocking *him*, with the scribes and
42 elders, said, He saved others ; cannot he save himself ? If he be the King of Israel, let him

now come down from the cross, and we will
 43 believe him. He trusted in God; let him
 deliver him now, if he will have him: for he
 44 said, I am the Son of God. The thieves also
 who were crucified with him cast the same in
 45 his teeth.* Now from the sixth hour there
 was darkness over all the land until the ninth
 46 hour.† And about the ninth hour, Jesus cried
 with a loud voice, saying, Eli, Eli, lama
 sabachthani? that is to say, My God, my
 47 God, why hast thou forsaken me? Some of
 them that stood there, when they heard *that*,
 48 said, This *man* calleth for Elias. And straight-
 way one of them ran, and took a sponge, and
 filled it with vinegar, and put it on a reed, and
 49 gave him to drink. The rest said, Let be, let
 us see whether Elias will come to save him.‡
 50 Jesus, when he had cried again with a loud
 51 voice, yielded up the ghost. And behold, the
 vail of the temple was rent in twain from the
 top to the bottom: and the earth did quake,
 52 and the rocks rent; and the graves were
 opened; and many bodies of saints which
 53 slept arose, and came out of the graves after
 his resurrection, and went into the holy city, and
 54 appeared unto many. Now when the centurion,
 and they who were with him watching

* Only one of the thieves upbraided him, as appears by St. Luke.

† The darkness mentioned in the 45th, and the earthquake in the 51st verse, are also related by Phlegon, a heathen writer of Trallium in Lydia, who lived in the time of the emperor Adrian, the age immediately after the apostles.

‡ Others said, let him alone.

Jesus, saw the earthquake, and those things which were done, they feared greatly, saying,
55 Truly this was the Son of God. And many women were there, beholding afar off, who followed Jesus from Galilee, ministering unto him :
56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the
57 mother of Zebedee's children. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself
58 was Jesus' disciple : He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when
59 Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock :
60 and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
62 Now the next day that followed the day of the preparation, the chief priests and Pharisees
63 came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last
65 error shall be worse than the first. Pilate said unto them, Ye have a watch : Go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

CHAP. XXVIII.*

- 1 AT the end of the sabbath, as it began to
dawn towards the first day of the week, came
Mary Magdalene, and the other Mary, to see
2 the sepulchre. And behold, there was a great
earthquake: for the angel of the Lord descended
from heaven, and came and rolled back the
3 stone from the door, and sat upon it. His
countenance was like lightning, and his rai-
4 ment white as snow. And for fear of him the
guard were alarmed, and became as dead
5 *men*. And the angel spake and said unto the
women, Fear not: for I know that ye seek
6 Jesus, who was crucified. He is not here:
for he is risen as he said: Come, see the place
7 where the Lord lay. And go quickly, and
tell his disciples that he is risen from the dead:
and behold, he goeth before you into Galilee;
there shall ye see him. Lo, I have told you.
8 And they departed quickly from the sepulchre,
with fear and great joy; and did run to bring
his disciples word.
- 9 And as they went to tell his disciples,
behold Jesus met them, saying, All hail. And
they came, and held him by the feet, and
10 worshipped him. Then said Jesus unto them,
Be not afraid: go tell my brethren that they
go into Galilee, and there shall they see me.
- 11 Now, when they were going, behold, some
of the watch came into the city, and shewed
unto the chief priests all the things that were

12 done. And when they were assembled with
the elders, and had taken counsel, they gave
13 large money unto the soldiers, saying to
them, Do ye say, His disciples came by night,
14 and stole him *away* while we slept.* And if
this come to the governor's ears, we will per-
15 suade him, and secure you. So they took
the money, and did as they were taught : and
this saying is commonly reported among the
Jews until this day.

16 Then the eleven disciples went away into
Galilee, into a mountain where Jesus had
17 appointed them. And when they saw him,
they worshipped him : but some doubted.
18 And Jesus came, and spake unto them, saying,
All power is given unto me in heaven and in
earth.

19 Go ye therefore and make disciples of all
nations, baptizing them in the name of the
Father, and of the Son, and of the Holy Spirit ; †
20 teaching them to observe all things whatsoever
I have commanded you : and lo, I am with
you alway, even unto the end of the world.
Amen.

* A most absurd story.

† An allusion, perhaps, to the practice of the Jews with
their proselytes—they were baptized in the presence of three
persons.

PREFACE TO MARK'S GOSPEL.

ST. MARK, the writer of this gospel, was not one of the twelve apostles; nor is it probable that he was one of those who were personally favored with the preaching of Christ. But according to the general opinion of the primitive Christians, he wrote his narrative of the life and miracles of our Savior by direction of the apostle Peter, with whom, after the death of Christ, he was often associated in preaching the gospel. Being long a companion of Peter, and receiving a particular account from him of the miracles and doctrines of Jesus, he was qualified to give a true and correct relation. He is probably the person mentioned by Peter in his first epistle, chap. v. 13. Whether he were the same who is spoken of in Acts, chap. xii. 12. chap. xiii. 5, 13, who is also called John, learned men are not agreed. Dr. Lardner, however, supposes he was. If he were the same, he was also after a companion of Paul and Barnabas in their travels to preach the gospel. But it is sufficient for all the purposes of establishing the genuineness and authenticity of his history, that he was long intimate with the apostle Peter, and from him directly received the account he has given us in his gospel respecting the miracles and discourses of Christ.

Some have supposed St. Mark's gospel was merely an abridgment of St. Matthew's. But it is not probable, that Mark had seen the gospel of Matthew, when he wrote his history. We learn from early ecclesiastical writers, that Mark wrote his gospel at Rome, at the request of the converts there, who had been instructed in the Christian faith by St. Peter, whom Mark attended: and that he wrote about the same time Matthew's gospel was written in Judea for the benefit of the Jews. It is evidently not an abridgment of Matthew. For he not only passes over some things related by Matthew; but narrates many events and miracles not noticed in the history of that evangelist.

As to the discourses of Christ, he is not so full and particular as the other evangelists : But some miracles of our Lord are related by this writer with much more minuteness.

Early Christian writers assert, that the gospel written by Mark, was not only undertaken with the knowledge and approbation of St. Peter, but that he dictated the matter and inspected it personally, so that it was sometimes called his gospel. As it was written at Rome for the benefit of those whom Peter had converted to Christianity, and as this apostle was then at Rome, preaching the doctrines of the gospel, there can be no reasonable doubt that he directed and superintended the undertaking. And it merits all the credit and importance as if it had been penned by this apostle himself.*

According to the concurrent opinion of ancient Christian historians, St. Mark was sent into Egypt by the apostle Peter, to preach the gospel. In Alexandria, and other parts of Egypt, his missionary labors were abundantly successful. He made numerous converts to the faith of Christ ; and is styled the first Bishop of Alexandria, which, for many years, was the principal place of his residence. And here, at length, he suffered martyrdom in the cause of his divine Lord and Master.

* Papias, who wrote A. D. 116, observes that the Elder, (probably St. John) from whom he had divers informations, said, Mark being the interpreter of Peter, wrote what he knew and remembered ; but not in the precise order in which things were spoken and done by Christ. Origen, an early Christian writer and apologist, says, "the second Gospel is that according to Mark, who wrote as Peter dictated it to him." Another early Christian Father says, "the Gospel published by Mark may justly be reckoned Peter's, whose interpreter he was." We might quote much more to the same purpose from other ancient writers in the Christian church ; but it is unnecessary.

THE
GOSPEL
ACCORDING TO
SAINT MARK.

CHAP. I.

1 **T**HE beginning of the gospel of Jesus
2 Christ, the Son of God; as it is written
in the prophets, Behold, I send my messenger
before thy face, who shall prepare thy way
3 before thee; the voice of one crying in the
wilderness, prepare ye the way of the Lord,
4 make his paths straight. John did baptize in
the wilderness, and preach the baptism of re-
5 pentance, for the remission of sins. And there
went out unto him all the land of Judea, and
they of Jerusalem, and were all baptized
of him at the river of Jordan, confessing
6 their sins. And John was clothed with
camel's hair, and with a girdle of a skin about
his loins; and he did eat locusts and wild
7 honey: And preached, saying, There cometh
one after me mightier than I,* the latchet of
whose shoes I am not worthy to stoop down
8 and unloose. I indeed baptized you with
water: but he shall baptize you with the

* There cometh one after me greater than I—referring to Christ, for whose appearance he came preaching repentance.

- 9 Holy Spirit.* And it came to pass in those days, that Jesus came from Nazareth in Galilee, and was baptized of John in Jordan.†
- 10 And immediately coming up from the water, he saw the heavens opened, and the Spirit like
- 11 a dove descending upon him.‡ And there came a voice from heaven, *saying*, 'Thou art my beloved Son, in whom I am well pleased.
- 12 And immediately the Spirit led him into
- 13 solitary places.§ And he was there in the wilderness forty days tempted of Satan: and was with the wild beasts; and the angels
- 14 ministered unto him. Now after John was put in prison, Jesus came into Galilee preach-
- 15 ing the gospel of the kingdom of God;|| and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the
- 16 gospel.¶ Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they

* The disciples of Christ were baptized with the Holy Spirit by *effusion*, or *pouring it out* upon them. The water baptism was probably by pouring also; otherwise it would not resemble the baptism of the Spirit.

† John was six months older than Christ, and probably began his ministry only a few months before our Lord.

‡ The same word which is translated *Ghost*, in 8th verse, and it ought always to be rendered *Spirit*.

§ This account is more concise than that given by Matthew, but substantially the same.

|| Or preaching the good tidings of the reign of God.

¶ The reign of God is about to commence. It is worthy remark, that the Jews at that period were expecting the Messiah. Their prophecies pointed to that time for his coming.

17 were fishermen. And Jesus said unto them,
 Come after me, and I will make you to become
 18 fishers of men. And straightway they forsook
 19 their nets, and followed him.* And when he
 had gone a little farther thence, he saw James
the son of Zebedee, and John his brother, who
 also were in the ship mending their nets.
 20 And immediately he called them : and they
 left their father Zebedee in the ship, with the
 21 hired servants, and went after him.† And
 they went into Capernaum ; and immediately
 on the sabbath-day he entered into the synago-
 22 gue, and taught.‡ And they were astonished
 at his doctrine : for he taught them as one
 that had authority, and not as the scribes.
 23 And there was in their synagogue a man with
 24 an unclean spirit ; and he cried out, saying,
 Let us alone ; what have we to do with thee,
 thou Jesus of Nazareth ? art thou come to
 destroy us ? I know thee who thou art, the
 25 Holy One of God.§ And Jesus rebuked
 him, saying, Hold thy peace, and come out
 26 of him. And when the unclean spirit had

* They had probably heard John's declaration concerning Christ. Besides, there was a general expectation at that time of the coming of the Messiah.

† We are not to consider the apostles as of the lowest of the people. They were of the common rank, but not learned, or belonging to powerful families.

‡ It will be remembered, the Jews assembled in their synagogues every sabbath to worship, and hear the law of Moses read and explained.

§ The Jews despised and hated the people of Galilee ; and had a tradition, that the Messiah, when he should appear would destroy them, alluded to here probably.

torn him,* and cried with a loud voice, he came
27 out of him. And they were all amazed,
insomuch that they questioned one another,
saying, What thing is this? what new
doctrine is this? for with authority he com-
mandeth even the unclean spirits, and they
28 obey him. And immediately his fame spread
abroad throughout all the region round about
29 Galilee. As soon as they were come out
of the synagogue, they entered into the house
of Simon and Andrew, with James and
30 John. But Simon's wife's mother lay sick of a
fever; and immediately they tell him of her.
31 And he came and took her by the hand, and
lifted her up: and immediately the fever left
32 her, and she ministered unto them. And at
evening, when the sun did set, they brought
unto him all who were diseased, and them
33 who were possessed with devils. And all the
34 city was gathered together at the door. And
he healed many who were sick of divers dis-
eases, and cast out many devils; and suffered
not the devils to speak, because they knew
35 him. And in the morning, rising up a great
while before day, he went out and departed
36 into a solitary place and there prayed. And
Simon, and they that were with him, followed
37 after him. And when they had found him,
38 they said unto him, All *men* seek for thee. And
he said unto them, Let us go into the next
towns, that I may preach there also; for there-
39 fore came I forth. And he preached in their

* Or had thrown him into convulsions.

synagogues throughout all Galilee, and cast
 40 out devils. And there came a leper to him,
 besecching him and kneeling down to him,
 and saying unto him, If thou wilt, thou canst
 41 make me clean. And Jesus moved with com-
 passion, put forth *his* hand, and touched him,
 and saith unto him, I will; be thou clean.
 42 And immediately the leprosy departed from
 43 him, and he was cured. And he strictly
 charged him, and forthwith sent him away;
 44 and saith unto him, see thou say nothing to
 any man: but go thy way, shew thyself to
 the priest, and offer for the cleansing those
 things which Moses commanded for a testi-
 45 mony unto them. But he went out, and began
 to publish it much, and to blaze abroad the
 matter, insomuch that Jesus could no more
 openly enter into the city, but was without in
 desert places: and they came to him from
 every quarter.

CHAP. II.

1 AND again he entered into Capernaum;
 after *some* days; and it was noised* that he
 2 was in the house. And immediately many
 were gathered together, insomuch that there
 was no room to receive *them*, no not even
 about the door: and he preached the word
 3 unto them. And they come unto him, bring-
 ing one sick of the palsy, who was borne of
 4 four. And when they could not come nigh

* It was reported or said.

unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins are forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins, but God only? And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it casier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk;* but that ye may know that the Son of man hath power on earth to forgive sins? He saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw any thing like this. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed along, he saw Levi† the son of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. And it came to pass, that as Jesus sat at meat in his

* Neither could be done without divine power.

† Levi is the same as Matthew.

house, many publicans and sinners* sat also together with Jesus and his disciples ; for there
 16 were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and
 17 drinketh with publicans and sinners ? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick ; I came not to call the
 18 righteous, but sinners *to repentance*.† Now the disciples of John and of the Pharisees used to fast : And they come and say unto him, Why do the disciples of John and of the Phar-
 19 isees fast,‡ but thy disciples fast not ? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them ? As long as they have the bride-
 20 groom with them, they cannot fast.§ But the days will come, when the bridegroom shall be taken away from them, and then shall they
 21 fast in those days.|| No man also seweth a piece of new cloth on an old garment : else the

* Publicans and sinners ; that is, men who made no particular profession of religion.

† That is, I come to instruct and reform, to seek and to save the ignorant.

‡ It would seem by this remark, that John's disciples joined with the Pharisees in objecting to the conduct of Jesus : and it is believed by the learned, that the disciples of John formed a sect, which looked for another to come as the true Messiah.

§ It would not be proper for them to fast.

|| They shall then fast—they will be in trouble and sorrow.

new piece that filled it up, taketh away from
22 the old, and the rent is made worse. And no
man putteth new wine into old bottles : else the
new wine doth burst the bottles, and the wine
is spilled, and the bottles will be marred ; but
new wine must be put into new bottles.*
23 And it came to pass, that he went through the
cornfields on the sabbath-day : and his disci-
24 ples began, as they went, to pluck the ears of
corn. And the Pharisees said unto him, Be-
25 hold, why do they on the sabbath-day that
which is not lawful ? And he said unto them
Have ye never read what David did when he
had need, and was hungry, he, and they that
26 were with him ? † How he went into the house
of God in the days of Abiathar the high priest
and did eat the shew bread, which is not law-
ful to eat, but for the priests, and gave also to
27 them which were with him ? And he said
unto them, The sabbath was made for man,
28 and not man for the sabbath : ‡ Therefore the
Son of man is Lord also of the sabbath.

CHAP. III.

- 1 AND he entered again into the synagogue;
and was a man there who had a withered hand.
2 And they watched him, whether he would
heal him on the sabbath-day ; that they might

* The bottles were of leather.

† Any mere forms or rites of religion may be dispensed with in cases of urgency.

‡ The Sabbath was designed for the benefit and improvement of man ; and not man merely to observe the Sabbath.

3 have a charge against him. And he saith unto
 the man who had the withered hand, Stand
 4 forth. And he saith unto them, Is it lawful
 to do good on the sabbath-days, or to do evil?
 to save life, or to kill? but they were silent.
 5 And when he had looked round about on them
 with anger,* being grieved for the hardness of
 their hearts, he saith unto the man, Stretch
 forth thine hand. And he stretched it out :
 and his hand was restored whole as the other.
 6 And the Pharisees went forth, and immediate-
 ly conspired with the Herodians† against him,
 7 how they might destroy him. But Jesus
 withdrew himself with his disciples to the sea :
 and a great multitude from Galilee followed
 8 him, and from Judea, and from Jerusalem,
 and from Idumea, and from beyond Jordan ;
 and they about Tyre and Sidon, a great mul-
 titude, when they had heard what great things
 9 he did, came unto him. And he spake to his
 disciples, that a small ship should wait on him,
 because of the multitude, lest they should
 10 throng him. For he had healed many ; inso-
 much that they pressed upon him to touch
 11 him, as many as had plagues. And unclean
 spirits, when they saw him, fell down before
 him, and cried, saying, Thou art the Son of
 12 God. And he strictly charged them, that they

* Well might he be angry at such perverseness.

† Men of no religion, mere politicians, and men of the world ; partizans of Herod, the reigning prince. The Pharisees hated Herod and the Romans, by whose authority he ruled the Jews. But to accomplish their malignant purposes against Jesus, they united with this prince, and pretended our Lord was aiming at political and civil power.

13 should not make him known. And he goeth
up into a mountain, and calleth unto him whom
14 he would : and they came unto him. And
he ordained twelve that they should be with
him, and that he might send them forth to
15 preach ; and to have power to heal sicknesses,
16 and to cast out devils. And Simon he sur-
17 named Peter, and James *the son* of Zebedee,
and John the brother of James (and he sur-
named them Boanerges, which is, the sons
18 of thunder ;) and Andrew and Philip, and
Bartholomew, and Matthew and Thomas, and
James *the son* of Alphæus, and Thaddæus, and
19 Simon the Canaanite, and Judas Iscariot, which
also betrayed him : and they went into an
20 house. And the multitude cometh together
again, so that they could not so much as eat
21 bread. And when his friends heard of it,
they went out to lay hold on him : for they
said, He is beside himself.

22 And the scribes which came down from Je-
rusalem, said, He hath Beelzebub, and by the
prince of the devils casteth he out devils.
And he called them unto him, and said unto
them in parables, How can Satan cast out Sa-
24 tan ? And if a kingdom be divided against it-
25 self, that kingdom cannot stand. And if a
house be divided against itself, that house can-
26 not stand. And if Satan rise up against him-
self, and be divided, he cannot stand, but hath
27 an end. No man can enter into a strong man's
house and spoil his goods, except he will first
bind the strong man : and then he will spoil
28 his house. Verily I say unto you, All the

- sins of men are pardonable, and blasphemies, wherewith soever they shall blaspheme : But
 29 he that shall blaspheme against the Holy Spirit, hath never forgiveness, but is in danger of eternal damnation : * Because they said,
 30 He hath an unclean spirit.
 31 Then his brethren and his mother came, and standing without, sent unto him, calling him. And the multitude sat about him,
 32 and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them saying, Who is my mother,
 33 or my brethren ? And he looked round about on them which sat about him, and said, Behold
 34 my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

 CHAP. IV.

- 1 AND he began again to teach by the sea-side : and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ; and the whole multitude was

* The sin against the Holy Spirit appears to have consisted in attributing the miraculous works of the Spirit to the agency of Satan, and in a perverse and wilful opposition to the proofs afforded in favor of Christ as the Son of God, by the works, which he was enabled to do by the power of God : For with such a disposition, and such an obstinate temper, there was no way to convince them ; and without belief and acknowledgment of Christ, there would be no forgiveness—The 30th gives the reason.

2 by the sea on the land. And he taught them
many things by parables, and said unto them
3 in his doctrine, Hearken ; behold, there went
4 out a sower to sow : And it came to pass as
he sowed, some fell by the way-side, and the
5 fowls of the air came and devoured it. And
some fell on stony ground, where it had not
much earth ; and immediately it sprang up,
6 because it had no depth of earth. But when
the sun was up, it was scorched ; and because
7 it had no root, it withered away. And some
fell among thorns, and the thorns grew up, and
8 choked it, and it yielded no fruit. And other
fell on good ground, and did yield fruit that
sprang up, and increased, and brought forth,
some thirty, and some sixty, and some an
9 hundred fold. And he said unto them, He
10 that hath ears to hear, let him hear. And
when he was alone, they that were about him,
with the twelve, asked of him the parable.*
11 And he said unto them, Unto you it is given
to know the mystery of the kingdom of God :
but unto them that are without† all *these* things
12 are done in parables ; that seeing they may
see, and not perceive ; and hearing they may
hear and not understand ; lest at any time they
should be converted, and *their* sins should be
13 forgiven them. And he said unto them, Know
ye not this parable ? how then will ye know
all parables ?

* An explanation of the parable.

† That is, those who did not receive him.

- 14 The sower soweth the word. And these
 are they by the way-side, where the word is
 sown ; but when they have heard, Satan com-
 eth immediately, and taketh away the word
 16 that was sown in their hearts. And these are
 they likewise that are sown on stony ground :
 who when they have heard the word, imme-
 17 diately receive it with gladness : But have no
 root in themselves, and so endure but for a
 time : afterward when affliction or persecution
 ariseth for the word's sake, immediately they
 18 are offended. And these are they who are
 sown among thorns ; such as hear the word,
 19 and the cares of this world, and the deceitful-
 ness of riches, and the lusts of other things en-
 tering in, ~~choke the word~~, and it becometh
 20 unfruitful. And these are they who are
 sown on good ground : such as hear the word,
 and receive it, and bring forth fruit, some
 thirty-fold, some sixty, and some an hundred.
 21 And he said unto them, Is a candle brought
 to be put under a bushel, or under a bed ? and
 22 not to be set on a candlestick ? For there is
 nothing hidden, which shall not be manifested ;
 neither was any thing kept secret, but that it
 23 should come abroad. If any man have ears to
 24 hear, let him hear. And he said unto them,
 Take heed what ye hear : With what measure
 ye mete, it shall be measured to you : and
 unto you that hear,* shall more be given.
 25 For he that hath, to him shall be given : and

* That is, are attentive.

he that hath not, from him shall be taken even that which he hath.*

- 26 And he said, So is the kingdom of God, as
if a man should cast seed into the ground,
27 and should sleep, and rise night and day, and
the seed should spring and grow up, he know-
28 eth not how. For the earth bringeth forth
fruit of herself; first the blade, then the ear,
29 after that the full corn in the ear. But when
the fruit is brought forth, immediately he put-
teth in the sickle, because the harvest is come.
- 30 And he said, Whereunto shall we liken the
kingdom of God? or with what comparison
31 shall we compare it? *It is like a grain of*
mustard-seed, which, when it is sown in the
earth, is less than all the seeds that be in the
32 earth. But when it is sown, it groweth up,
and becometh greater than all herbs, and shoot-
eth out great branches; so that the fowls of
the air may lodge under the shadow of it.
- 33 And with many such parables spake he the
word unto them, as they were able to hear it.
- 34 But without a parable spake he not unto them:
and when they were alone, he expounded all
35 things to his disciples. And the same day,
when the even was come, he saith unto them,
36 Let us pass over unto the other side. And
when they had sent away the multitude, they
took him even as he was in the ship. And
there were also with him other little ships.
- 37 And there arose a great storm of wind, and the
waves beat into the ship, so that it was now

* To him who improves shall be given.

38 full. And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that
39 we perish ? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great
40 calm. And he said unto them, Why are ye so fearful ? how is it that ye have no faith ?
41 And they feared exceedingly, and said one to another, What man can this be, that even the wind and the sea obey him ?

CHAP. V.

1 AND they came over unto the other side of the lake, into the country of the Gadarenes.
2 And when he was come out of the ship, immediately there met him out of the tombs a
3 man with an unclean spirit, who had *his* dwellings among the tombs : and no man
4 could bind him, no not with chains : Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces :
5 neither could any *man* tame him. And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself
6 with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God ? I adjure thee by God, that thou torment me
7 not. (For he had said unto him, Come out of the
8

9 man, *thou* unclean spirit.) And he asked him,
What is thy name? And he answered, saying,
10 My name is Legion; for we are many. And
he besought him much, that he would not
11 send them away out of the country. Now
there was there, nigh unto the mountains, a
12 great herd of swine feeding. And all the de-
vils besought him, saying, Send us into the
13 swine, that we may enter into them. And
forthwith Jesus gave them leave. And the
unclean spirits went out, and entered into the
swine; and the herd ran violently down a
steep place into the sea (they were about two
14 thousand) and were choked in the sea. And
they that fed the swine fled, and told it in the
city, and in the country. And they went out
15 to see what it was that was done. And they
come to Jesus, and see him that was possessed
with the devil, *and had the legion*,* sitting and
clothed, and in his right mind; and they were
16 afraid. And they that saw it, told them how
it befel to him that was possessed with the
17 devil, and also concerning the swine. And
they began to pray him to depart out of their
18 coasts. And when he was come into the ship,
he that had been possessed with the devil
19 prayed him, that he might be with him. How-
beit, Jesus suffered him not, but saith unto
him, Go home to thy friends, and tell them
how great things the Lord hath done for thee,
20 and hath had compassion on thee. And he
departed, and began to publish in Decapolis

* This is wanting in many manuscripts.

how great things Jesus had done for him : and
21 all wondered. And when Jesus was passed over again by ship unto the other side, much people gathered unto him : and he was
22 nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his
23 feet, and besought him earnestly, saying, My little daughter lieth at the point of death : *I pray thee* come and lay thy hands on her, that
24 she may be healed ; and she shall live. And Jesus went with him ; and much people followed him, and thronged him. And a certain woman who had an issue of blood twelve
25 years, and had suffered many things of many physicians, and had spent all that she had, and was not recovering, but rather grew worse,
26 when she had heard of Jesus, came in the crowd behind, and touched his garment. For she said, if I may touch but his clothes, I
27 shall be whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of that plague.
28 And Jesus immediately, knowing in himself that virtue had gone out of him, turned him about in the crowd, and said, Who touched
29 my clothes ? And his disciples said unto him, Thou seest the multitude throng thee,
30 and sayest thou, Who touched me ? And he looked round about, to see her that had done
31 this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the
32 truth. And he said unto her, Daughter, thy
33
34

faith hath made thee whole : go in peace, and
35 be whole of thy plague. While he yet spake,
there came some from the ruler of the syna-
gogue's *house*, who said, Thy daughter is
dead ; why troublest thou the Master any
36 further ? As soon as Jesus heard the word
that was spoken, he saith unto the ruler of the
37 synagogue, Be not afraid, only believe. And
he suffered no man to follow him, save Peter,
38 and James, and John the brother of James ; and
he cometh to the house of the ruler of the
synagogue, and seeth the tumult, and them
39 that wept and wailed greatly. And when he
was come in, he saith unto them, Why make
ye this ado, and weep ? the damsel is not dead,
40 but sleepeth. And they laughed him to
scorn : but when he had put them all out, he
taketh the father and the mother of the damsel,
and them that were with him, and entereth in
41 where the damsel was lying. And he took
the damsel by the hand, and said unto her,
'Talitha cumi ; which is, being interpreted,
42 Damsel (I say unto thee) arise. And imme-
diately the damsel arose, and walked : for she
was *of the age* of twelve years. And they were
43 greatly astonished. And he charged them
strictly that no man should know it ; and
commanded that something should be given
her to eat.

CHAP. VI

1 AND he went out from thence, and came
into his own country ; and his disciples follow-

2 ed him. And when the sabbath-day was come,
he began to teach in the synagogue: and
many hearing *him* were astonished, saying,
From whence hath this *man* these things?
and what wisdom is this which is given unto
him, that even such mighty works are wrought
3 by his hands? Is not this the carpenter, the
son of Mary, the brother of James and Josés,
and of Juda and Simon? and are not his
sisters here with us? And they were offended
4 in him. But Jesus said unto them, A prophet
is not without honor, but in his own country,
and among his own kin, and in his own house.
5 And he could there do no mighty work, save
that he laid his hands upon a few sick people,
6 and healed *them*. And he marvelled because
of their unbelief. And he went round about
the villages teaching.
7 And he calleth unto him the twelve, and
began to send them forth by two and two;
and gave them power *over* unclean spirits;
8 and commanded them that they should take
nothing for *their* journey, save a staff only;
no scrip, no bread, no money in *their* purse:
9 But *be* shod with sandals; and not put on
10 two coats. And he said unto them, In what
place soever ye enter into an house, there
11 abide till ye depart from that place. And
whosoever shall not receive you, nor hear you,
when ye depart thence, shake off the dust un-
der your feet, for a testimony against them.
Verily I say unto you, it shall be more tolera-
ble for Sodom and Gomorrah in the day of
12 judgment, than for that city. And they went

out, and preached that men should repent.
13 And they cast out many devils,* and anointed
with oil many that were sick, and healed *them*.
14 Now king Herod heard *of him* (for his name
was spread abroad) and he said, That John the
Baptist was risen from the dead, and therefore
15 mighty works are exhibited by him. Others
said, That it is Elijah. And others said, That
16 it is a prophet, or as one of the prophets. But
when Herod heard *thereof*, he said, It is John,
whom I beheaded : he is risen from the dead.
17 For Herod himself had sent forth and laid hold
upon John, and bound him in prison for Hero-
dias' sake, his brother Philip's wife : for he
18 had married her. For John had said unto
Herod, It is not lawful for thee to have thy
19 brother's wife. Therefore Herodias had a
quarrel against him, and would have killed
20 him ; but she could not. For Herod feared
John, knowing that he was a just man, and
an holy, and observed him ; and when he
heard him, he did many things, and heard him
21 gladly. And when a convenient day was
come, that Herod on his birth-day made a sup-
per to his lords, captains, and chief officers
22 of Galilee ; and when the daughter of the said
Herodias came in, and danced, and pleased
Herod, and them that sat with him, the king
said unto the damsel, Ask of me whatsoever
23 thou wilt, and I will give it thee. And he

* Does it seem that the Jews considered those infected with uncommon diseases of leprosy, and mental derangement, as possessions.

sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my
24 kingdom. And she went forth, and said unto her mother, What shall I ask ? and she said,
25 The head of John the Baptist. And she came in immediately with haste unto the king, and asked, saying, I will that thou give me by and by in a bason the head of John the Baptist.
26 And the king was exceedingly sorry ; *yet* for his oath's sake, and for their sakes which
27 sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought : and he
28 went and beheaded him in the prison. And brought his head in a bason, and gave it to the damsel : and the damsel gave it to her mother.
29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had
31 taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going, and they had no leisure so much as to eat.
32 And they departed into a solitary place by ship
33 privately. And the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and outwent them and came
34 together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd ; and he began to
35 teach them many things. And when the day

was now far spent, his disciples came unto him, and said, This is a desert place, and now
36 the time is far passed : Send them away, that they may go into the country round about and into the villages, and buy themselves bread :
37 for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them
38 to eat ? He saith unto them, How many loaves have ye ? go and see. And when they
39 knew, they say, Five, and two fishes. And he commanded them to make all sit down by
40 companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.
41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed
*God,** and brake the loaves; and gave *them* to his disciples to set before them ; and the two
42 fishes he divided among them all. And they
43 did all eat and were filled. And they took up twelve baskets full of the fragments, and of
44 the fishes. And they that did eat of the loaves
45 were about five thousand men. And immediately he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
46 And when he had sent them away, he departed
47 into a mountain to pray. And when evening was come, the ship was in the midst of the
48 sea, and he alone on the land. And he saw

* See chap. viii. 6. He blessed God, or gave thanks to God.

them toiling in rowing; for the wind was contrary unto them, and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

- 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried
50 out. (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer; it is I;
51 be not afraid. And he went up to them into the ship; and the wind ceased: and they were sore amazed in themselves, beyond measure,
52 and wondered. For they considered not *the miracle* of the loaves: for their heart was
53 hardened. And when they had passed over, they came into the land of Gennesaret, and
54 drew to the shore. And when they were come out of the ship, immediately they knew
55 him. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
56 And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.
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CHAP. VII.

- 1 THEN came together unto him the Pharisees, and certain of the scribes, who came
2 from Jerusalem. And when they saw some of his disciples eat bread with defiled {that is

to say, with unwashen) hands, they found
3 fault. (For the Pharisees, and all the Jews,
except they wash *their* hands oft, eat not, hold-
4 ing the tradition of the elders. And *when they*
come from the market, except they wash, they
eat not. And many other things there are,
which they have received to hold, as the wash-
ing of cups, and pots, brazen vessels, and of
5 tables.) Then the Pharisees and scribes ask-
ed him, Why walk not thy disciples according
to the tradition of the elders, but eat bread
6 with unwashen hands? He answered and
said unto them, Well has Isaiah prophesied of
you hypocrites, as it was written, this people
honoreth me with *their* lips, but their heart
7 is far from me. Howbeit in vain do they
worship me, teaching *for* doctrines the com-
8 mandments of men. For laying aside the com-
mandment of God, ye hold the tradition of men,
as the washing of pots and cups: and many
9 other such like things ye do. And he said
unto them, Ye do entirely reject the command-
ment of God, that he may keep your own tra-
10 dition. For Moses said, Honor thy father and
thy mother; and whoso curseth father or
11 mother, let him die the death: But ye teach,
if a man say to his father or mother, Whatever
of mine which may be profitable to you, is
corban,* that is, a thing devoted to God!

* By pretending to make an offering to God, a child was freed, by the Jewish doctors, from contributing to the support of its parents. Such a maxim merited severe censure. This was making the word of God of no effect, and the very reverse of our Savior's declaration, that our heavenly Father requires mercy rather than sacrifice.

12 That he shall no more be obliged to do aught
13 for his father or his mother. Thus making
the word of God of no effect by the tradition
ye have established. And many other such
things ye do.

14 And when he had called all the people unto
him, he said unto them, Hearken unto me
15 every one of you, and understand. There is
nothing from without a man that entering into
him, can defile him: but the things which
come out of him, those are they that defile the
16 man. If any man have ears to hear, let him
17 hear. And when he was entered into the
house from the people, his disciples asked
18 him concerning the parable. And he saith
unto them, Are ye so without understanding
also? Do ye not perceive, that whatsoever
thing from without entereth into the man, it
19 cannot defile him, because it entereth not
into his heart, but into the belly, and goeth out
20 into the draught, purging all meats? And he
said, That which cometh out of the man, that
21 defileth the man. For from within, out of the
heart of men, proceed evil thoughts, adulteries,
22 fornications, murders, thefts, covetousness,
wickedness, deceit, lasciviousness, an evil eye,
23 blasphemy, pride, foolishness: All these evil
things come from within, and defile the man.
24 And from thence he arose, and went into
the borders of Tyre and Sidon, and entered
into an house, and would have no man know
25 it: but he could not be hid. For a certain
woman, whose young daughter had an unclean
spirit, heard of him, and came and fell at his

26 feet :* The woman was a Gentile, a (Syrophenician by nation) and she besought him that he would cast forth the devil out of her
27 daughter. But Jesus said unto her, Let the children first be filled : for it is not proper to take the children's bread, and to cast it unto
28 the dogs. And she answered and said unto him, Yes, Lord : yet the dogs under the table
29 eat of the children's crumbs. And he said unto her, For this saying, go thy way ; the
30 demon is gone out of thy daughter.† And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was
32 deaf, and had an impediment in his speech : and they beseech him to put his hand upon
33 him. And he took him aside from the multitude, and put his fingers into his ears, and he
34 spit, and touched his tongue, and looking up to heaven, he sighed, and saith unto him,
35 Ephphatha, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man : but the more he charged them, so much
37 the more a great deal they published it, and

* See Mat. xv. 28.

† This woman discovered great humility as well as faith.

were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

- 1 IN those days, the multitude being very great,
and having nothing to eat, Jesus called his
2 disciples unto him, and saith unto them, I have
compassion on the multitude, because they
have now been with me three days, and have
3 nothing to eat: and if I send them away fast-
ing to their own houses, they will faint by the
4 way: for many of them came from far. And
~~his disciples answered him,~~ From whence can
a man satisfy these men with bread here in the
5 wilderness? And he asked them, How many
6 loaves have ye? And they said, Seven. And
he commanded the people to sit down on the
ground: and he took the seven loaves, and
gave thanks, and brake, and gave to his disci-
ples to set before *them*; and they did set *them*
7 before the people. And they had a few small
fishes: and he blessed *God*, and commanded
8 to set them also before *them*. So they did eat,
and were filled: and they took up of the
9 broken meat that was left seven baskets. And
they that had eaten were about four thousand:
and he sent them away.
- 10 And immediately he entered into a ship
with his disciples, and came into the parts of
11 Dalmanutha. And the Pharisees came forth,

- and began to argue with him, seeking of him
12 a sign in heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, that there shall no sign be
13 given to this generation. And he left them, and entering into the ship again, departed to the other side.
- 14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them
15 more than one loaf. And he charged them,* saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
16 And they reasoned among themselves, saying,
17 *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your
18 hearts yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not
19 remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him,
20 Twelve. And when the seven among four thousand, how many baskets full of fragments*took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?
- 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought
23 him to touch him. And he took the blind man by the hand, and led him out of the town;

*Then he gave them this caution.

and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men like
 25 walking trees. After that, he put *his* hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to
 26 any in the town. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I
 27 am ? And they answered, John the Baptist : but some *say*, Elias ; and others, One of the
 28 prophets. And he saith unto them, But who say ye that I am ? And Peter answereth and
 29 saith unto him, Thou art the Christ.* And he charged them that they should tell no man
 30 of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief
 31 priests, and scribes, and be killed, and after
 32 three days rise again. And he spake that saying openly. And Peter took him, and be-
 33 gan to rebuke him. And when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou relishest not the things that be of God, but the things that be of men.†

34 And when he had called the people unto

* Then Christ or Messiah, and Son of God, are synonymous. See Matt. xvi. 16.

† Thy ideas and affections are not spiritual, but worldly.

- him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
- 35 For whosoever will save his life, shall lose it ; but whosoever shall lose his life for my sake
- 36 and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the
- 37 whole world, and lose his own soul? Or what shall a man give in exchange for his soul?
- 38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation ; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

- 1 AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*
- 2 And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves :
- 3 and he was transfigured before them. And his raiment became shining, exceeding white as snow ; so-as no fuller on earth can white
- 4 them. And there appeared unto them Elijah, with Moses : and they were talking with Je-

* Referring to the miraenlous gifts conferred on the apostles after his resurrection.

- 5 sus. And Peter answered and said to Jesus,
Master, it is good for us to be here : and let us
make three tabernacles ; one for thee, and one
6 for Moses, and one for Elijah. For he knew
not what to say, for they were sore afraid.
7 And there was a cloud that overshadowed
them : and a voice came out of the cloud,
saying, This is my beloved Son : hear him.
8 And suddenly, when they had looked round
about, they saw no man any more, save Jesus
9 only with themselves. And as they came
down from the mountain, he charged them
that they should tell no *man* what things they
had seen till the Son of man were risen from
10 the dead. And they kept that saying with
themselves, questioning one with another what
the rising from the dead should mean.
11 And they asked him, saying, Why do the
12 scribes say that Elijah must first come ? And
he answered and said unto them, Elijah verily
cometh first, and restoreth all things ; and how
it is written of the Son of man, that he must
13 suffer many things, and be set at nought.* But
I say unto you, that Elijah is indeed come,
and they have done unto him whatsoever they
chose, as it is written of him.
14 And when he came to *his* disciples, he saw
a great multitude about them, and the scribes
15 questioning with them. And immediately all
the people, when they beheld him, were greatly
amazed, and running to him, saluted him.

* He refers to John the Baptist, who came in the spirit of Elijah.

16 And he asked the scribes, What question ye
17 with them ? And one of the multitude answered and said, Master, I have brought unto
18 thee my son who hath a dumb spirit : * And wheresoever he taketh him, he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away ; and I spake to thy disciples, that they should cast him out, and they could
19 not. He answered him, and saith, O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto
20 me. And they brought him unto him ; and when he saw him, immediately the spirit tare him ; and he fell on the ground, and wallowed,
21 foaming. And he asked his father, How long is it ago since this came unto him ? And he
22 said, Of a child. And oft-times it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, have
23 compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are
24 possible to him that believeth. And immediately the father of the child cried out, and said with tears, Lord, I believe ; help thou mine
25 unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto them, *Thou* dumb and deaf spirit, I charge thee, come out of him,
26 and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him :

* That is, is dumb. The child appears to have been dumb and subject to fits.

† Unclean or evil.

and he was as one dead ; insomuch that many
27 said, He is dead. But Jesus took him by the
28 hand, and lifted him up ; and he arose. And
when he was come into the house, his disciples
asked him privately, Why could not we cast
29 him out ? And he said unto them, This kind
can come forth by nothing, but by prayer and
fasting.

30 And they departed thence, and passed
through Galilee, and he would not that any
31 man should know it. For he taught his dis-
ciples, and said unto them, The Son of man is
delivered into the hands of men, and they shall
kill him : and after he is killed, he shall
32 rise the third day. But they understood not
that saying, and were afraid to ask him.

33 And he came to Capernaum : and being in
the house, he asked them, What was it that
ye disputed among yourselves by the way ?
34 But they held their peace : for by the way they
had disputed among themselves, who *should*
35 be the greatest. And he sat down and called
the twelve, and saith unto them, If any man
desire to be first, the same shall be last of all,
36 and a servant of all. And he took a child and
set him in the midst of them, and when he had
taken him in his arms, he said unto them,
37 Whosoever shall receive one of such children
in my name, receiveth me : and whosoever
shall receive me, receiveth not me only, but
him that sent me.

38 And John answered him, saying, Master, we
saw one casting out devils in thy name, and he
followeth not us : and we forbid him, because

39 he followeth not us. But Jesus said, Forbid him not : for there is no man who shall do a miracle in my name, that can readily speak
40 evil of me. For he that is not against us, is
41 on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he
42 shall not lose his reward. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into
43 the sea. And if thy hand ensnare thee, cut it off : it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched :
44 Where their worm dieth not, and the fire is
45 not quenched. And if thy foot cause thee to offend, cut it off : it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched.
46 Where their worm dieth not, and the fire is not
47 quenched. And if thine eye cause thee to offend, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire :
48 Where their worm dieth not, and the fire is not
49 quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt.
50 Salt is good : but if the salt have lost his salt-ness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

CHAP. X.

- 1 AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.
- 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his
3 wife ? tempting him. And he answered and said unto them, What did Moses command
4 you ? And they said, Moses suffered to write a bill of divorcement, and to put her away.
- 5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this
6 precept. But from the beginning of the creation, God made them male and female.
- 7 Therefore shall a man leave his father and
8 mother, and cleave to his wife ; and they two shall be one flesh : so then they are no more
9 two, but one flesh. What therefore God hath joined together, let no man put asunder.
- 10 And in the house his disciples asked him again
11 of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.
- 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.
- 13 And they brought young children to him, that he should touch them : and *his* disciples
14 rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and

- said unto them, Suffer the little children to come unto me, and forbid them not: for of
15 such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child,* he shall not enter
16 therein. And he took them up in his arms, put his hands upon them, and blessed them.†
17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do
18 that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is none good but one, that is God.*
19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Hon-
20 our thy father and mother. And he answered and said unto him, Master, all these have I
21 observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and
22 come, take up the cross and follow me. And he was sad at that declaration, and went away grieved: for he had great possessions.
23 And Jesus looked round about, and saith

* That is, with docility, meekness, and a spirit of obedience.

† It is not true then, as some imagine, that infants are objects of divine wrath, and fit subjects of eternal punishment.

‡ That is, perfectly good, but the one God, or one, even God.

unto his disciples, How hardly shall they that have riches enter into the kingdom of God !*

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of
25 God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter
26 into the kingdom of God.† And they were astonished out of measure, saying among
27 themselves, Who then can be saved ? And Jesus looking upon them, saith, With men *it* is impossible, but not with God : for with God all things are possible.

28 Then Peter began to say unto him, Lo, we
29 have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the
30 gospel's,‡ but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world
31 to come eternal life. But many *that are* first shall be last ; and the last first.

* Because there is danger of their being unduly attached to the world. The idea is fully expressed in 24 verse, "How hard is it for them who trust in riches."

† This was a common proverb among the Jews to express the great difficulty of a thing.

‡ The disciples of Christ have in all ages found friends to impart to them of their substance, and to afford them shelter and comfort.

- 32 And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and as they followed they were afraid. And he took again the twelve, and began to tell them what things should
33 happen unto him, *saying*, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death,
34 and shall deliver him to the Gentiles : * And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.
- 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall
36 desire.† And he said unto them, What would
37 ye that I should do for you ? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,
38 in thy glory. But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup of which I drink ? and be baptized with
39 the baptism with which I am baptized ? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup of which I drink ; and with the baptism with which I am baptized, shall ye be baptized :
40 But to sit on my right hand, and on my left

* He was delivered to the Romans, a Gentile nation : The Jews were then governed as a Roman colony or province, and had not themselves the power to put any one to death.

† The apostles were yet very worldly in their views and expectations.

hand, is not mine to give : *except* to them for
41 whom it is prepared. And when the ten heard
it, they began to be much displeased with
42 James and John. But Jesus called them to
him, and saith unto them, Ye know that they
who are accounted to rule over the Gentiles,
exercise lordship over them ; and their great
43 ones exercise authority upon them. But so
shall it not be among you ; but whosoever
will be great among you, shall be your minis-
44 ter : And whosoever of you will be the chiefest,
45 shall be servant of all. For even the Son of
man came not to be ministered unto, but to
minister, and to give his life a ransom for
many.

46 And they came to Jericho : and as he went
out of Jericho with his disciples, and a great
number of people, blind Bartimeus, the son of
47 Timeus, sat by the high-way, begging. And
when he heard that it was Jesus of Nazareth,
he began to cry out, and say, Jesus, *thou* son
48 of David, have mercy on me. And many
charged him that he should hold his peace :
but he cried the more a great deal, *Thou* son
49 of David, have mercy on me. And Jesus
stood still and commanded him to be called :
and they call the blind man, saying unto him,
Be of good comfort, rise ; he calleth thee.
50 And he casting away his garment, rose, and
51 came to Jesus. And Jesus answered and said
unto him, What wilt thou that I should do
unto thee ? The blind man said unto him,
52 Lord, that I might receive my sight. And

Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.



CHAP. XI.

- 1 AND when they came nigh to Jerusalem,
unto Bethpage, and Bethany,* at the mount
of Olives, he sent forth two of his disciples,
2 and said unto them, Go your way into the
village over against you : and as soon as ye
are entered into it, ye shall find a colt tied,
whereon never a man sat ; loose him, and
3 bring *him*. And if any man say unto you,
Why do ye this ? say ye that the Lord hath
need of him ; and immediately he will send
4 him hither. And they went their way, and
found the colt tied by the door without, in a
place where two ways met ; and they loose
5 him. And some of them who stood there said
unto them, What do ye, loosing the colt ?
6 And they said unto them, even as Jesus had
7 commanded : and they let them go. And
they brought the colt to Jesus, and cast their
garments on him ; and he sat upon him.
8 And many spread their garments in the way :
and others cut down branches from the trees,
9 and strewed in the way. And they who went
before, and they that followed, cried, saying,
Hosanna : Blessed is he that cometh in the

* These were small villages.

10 name of the Lord. Blessed *be* the kingdom
of our father David, which cometh in the
name of the Lord : Hosanna in the highest
11 *strains*. And Jesus entered into Jerusalem,
and into the temple : and when he had looked
round about upon all things, and the evening
was come, he went out unto Bethany, with the
twelve.

12 And on the morrow when they were come
13 from Bethany, he was hungry. And seeing a
fig-tree afar off, having leaves, he came, if
perhaps he might find any thing thereon, (and
when he came to it, he found nothing but
leaves ;) for the time of *gathering* figs was
14 not *yet*.* And Jesus spake and said unto it,
No man eat fruit of thee hereafter for ever.
And his disciples heard *it*.

15 And they came to Jerusalem : and Jesus
went into the temple, and began to cast out
those who sold and bought in the temple, and
overthrew the tables of the money-changers,
16 and the seats of them that sold doves ; and
would not suffer any man to carry any vessel
17 through the temple. And he taught, saying
unto them, Is it not written, My house shall
be called of all nations the house of prayer ?
18 but ye have made it a den of thieves. And
the scribes and chief priests heard *it*, and sought
how they might destroy him : for they feared

* The fig was eatable when the leaves appeared ; though
hardly so matured as to be harvested. "The time of figs,"
means the season for gathering them. He certainly then
might have expected to find some.

him because all the people were astonished at
19 his doctrine. And when evening was come,
he went out of the city.

20 And in the morning, as they passed by,
they saw the fig-tree dried up from the roots.
21 And Peter calling to remembrance, saith unto
him, Master, behold the fig-tree which thou
22 cursedst is withered away. And Jesus answer-
ing, saith unto them, Have faith in God.
23 For verily I say unto you, that whosoever
shall say unto this mountain, Be thou removed,
and be thou cast into the sea; and shall not
doubt in his heart, but shall believe that those
things which he saith shall come to pass: he
24 shall have whatsoever he saith: Therefore I
say unto you, What things soever ye desire
when ye pray, believe that ye receive *them*,
25 and ye shall have *them*. And when ye stand
praying, forgive, if ye have aught against any:
that your Father also who is in heaven may
26 forgive you your trespasses. But if ye do not
forgive, neither will your father who is in
heaven, forgive your trespasses.

27 And they come again to Jerusalem: and as
he was walking in the temple, there come to
him the chief priests, and the scribes, and the
28 elders, and say unto him, By what authority
doest thou these things? and who gave thee
29 authority to do these things? And Jesus
answered and said unto them, I will also ask
of you one question; answer me, and I
will tell you by what authority I do these
30 things. The baptism of John, was it from
31 heaven, or of men? answer me. And they

reasoned with themselves, saying, If we shall say, from heaven ; he will say, Why then
32 did ye not believe him ? But if we shall say,
Of men ; they feared the people : for they
33 all considered John to be a prophet. And
they answered and said unto Jesus, We cannot
tell. And Jesus answering, saith unto them,
Neither do I tell you by what authority I do
these things.*

CHAP. XII.

1 AND he began to speak unto them by
parables. A man planted a vineyard, and set
an hedge about it, and digged a wine-fat, and
built a tower, and let it out to husbandmen,
2 and went into a far country. And at the
season he sent to the husbandmen a servant,
that he might receive from the husbandmen
3 of the fruit of the vineyard. And they caught
him, and beat him, and sent him away empty.
4 And again he sent unto them another servant :
and him they stoned, and wounded in the head,
5 and sent away shamefully abused. And again
he sent another ; and him they killed, and
many others ; beating some and killing some.
6 Having yet therefore one son, his well-beloved,
he sent him also last unto them, saying, They

* Jesus was not obliged to tell the Jews that he was sent of God, his miracles were sufficient to convince them—afterwards, however, he did acknowledge himself to be the Messiah ; but they were the more enraged, and accused him of blasphemy.

7 will reverence my son. But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall
8 be ours. And they took *him*, and killed *him*, and
9 cast *him* out of the vineyard. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the
10 vineyard unto others. And have ye not read this scripture? The stone which the builders
11 rejected, is become the head of the corner.
12 This was the Lord's doing, and it is marvelous in our eyes. And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.
13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him
14 in *his* words.* And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give
15 tribute to Cæsar, or not? shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.
16 And they brought it: and he saith unto them, Whose is this image and superscription? And
17 they said unto him, Cæsar's. And Jesus

* The object of all these enemies of Christ was probably to find some occasion for accusing him as an enemy to the Roman emperor, and a seditious person, that they might procure his death.

answering, said unto them, Render to Cæsar the things that are Cæsar's; and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, who
say there is no resurrection; and they asked
19 him, saying, Master, Moses directed us, if a
man's brother die, and leave his wife behind
him, and leave no children, that his brother
should take his wife, and raise up seed unto
20 his brother. Now there were seven brethren:
and the first took a wife, and dying, left no
21 offspring. And the second took her, and
died, neither left he any; and the third like-
22 wise. And the seven had her, and left no
children: last of all, the woman died also.
23 Now in the resurrection when they shall rise,
whose wife shall she be of them? for the seven
24 had her to wife. And Jesus answering, said
unto them, Do ye not therefore err, because
ye know not the scriptures, neither the power
25 of God? For when they shall rise from the
dead, they neither marry nor are given in
marriage: but are as the angels which are in
26 heaven. And as touching the dead, that they
rise; have ye not read in the book of Moses,
how in the bush God spake unto him, saying
I am the God of Abraham, and the God of
27 Isaac, and the God of Jacob? He is not the
God of the dead, but the God of the living:
ye therefore do greatly err.

28 And one of the scribes came, and having
heard them reasoning together, and perceiying
that he had answered them well, asked him,

- 29 Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our
30 God is one Lord: And, Thou shalt love the Lord thy God with all thy heart, and with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is
31 the first commandment: And the second is like, *namely*, this, Thou shalt love thy neighbor as thyself: there is none other command-
32 ment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none
33 other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all
34 whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.* And no man after that durst interrogate him.
- 35 And Jesus answered and said, while he taught in the temple, How say the scribes that
36 Christ is the son of David?† For David himself said by the Holy Spirit, the LORD said to my Lord, Sit thou on my right hand, till I
37 make thine enemies thy footstool. David therefore himself calleth him Lord; and

* Such a man was almost a Christian. He placed religion not in ceremony, but in love to God and man.

† This was one of the titles given by the Jews to the Messiah.

whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, who love to go in long clothing, and *love* salutations in the market-
39 places, and the chief seats in the synagogues,
40 and the uppermost rooms at feasts: Who devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in
42 much. And there came a certain poor widow, and she threw in two mites, which make a
43 farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.
44 For all *they* did cast in of their abundance: but she of her poverty did cast in all she had, *even* all her living.



CHAP. XIII.

1 AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.
2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be
3 thrown down. And as he sat upon the mount of Olives, over against the temple, Peter, and

James, and John, and Andrew, asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?* And Jesus answering them, said, Take heed lest any one deceive you: For many will come in my name, saying, I am *Christ*; and will deceive many. And when ye shall hear of wars, and rumors of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in *divers* places, and there will be famines, and troubles: these *are* the beginnings of sorrows.

But take heed to yourselves; for they will deliver you up to councils; and in the synagogues, ye will be beaten, and ye will be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations.

But when they shall lead *you*, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit. Now the brother will betray the brother to death, and the father the son: and the children will rise up against *their* parents, and will cause them to be put to death. And ye shall be hated of all *men* for my name's

* The inquiry of the apostles here seems evidently to relate solely to the destruction of Jerusalem.

sake: but he that shall endure unto the end, the same shall be saved.

- 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand) then let them that be in Judea,
15 flee to the mountains: And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of
16 his house. And let him that is in the field not turn back again to take up his garment.
17 But wo to them that are with child, and to
18 them that give suck in those days. And pray
19 ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath
21 shortened the days. And then, if any man shall say to you, Lo, here is Christ; or, Lo,
22 *he is there*; believe *him* not. For false Christs and false prophets will rise, and will shew signs and wonders, to seduce, if *it were* possible,
23 even the elect. But take ye heed: behold, I have foretold you all things.
24 But in those days, after that tribulation, the sun will be darkened, and the moon will not
25 give her light, and the stars of heaven will fall, and the powers that *are* in heaven shall be
26 shaken. And then they will see the Son of man coming in the clouds with great power
27 and glory. And he will send his angels, and

gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son but the Father. Take ye heed, watch and pray; for ye know not when the time is. When a man taketh a far journey, he leaveth his house, and giveth authority to his servants, and to every man his work, and commandeth the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

CHAP. XIV.

1 AFTER two days was *the feast of the passover*, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she shook the
4 box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the
5 ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured
6 against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good
7 work on me. For ye have the poor with you always, and whensoever ye will, ye may do
8 them good: but me ye have not always. She hath done what she could: she has come afore-
9 hand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them.
11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And
13 he sendeth forth two of his disciples and saith unto them, Go ye into the city, and there shall

- meet you a man bearing a pitcher of water :
14 follow him. And wheresoever he shall go in,
say ye to the good-man of the house, The
master saith, Where is the guest-chamber,
where I shall eat the passover with my disci-
15 ples ? And he will shew you a large upper
room furnished and prepared ; there make
16 ready for us. And his disciples went forth,
and came into the city, and found as he had
said unto them : and they made ready the pass-
17 over. And in the evening he cometh with the
18 twelve. And as they sat, and did eat, Jesus
said, Verily I say unto you, one of you which
19 eateth with me shall betray me. And they be-
gan to be sorrowful, and to say unto him one
by one, Is it I ? and another said, Is it I ?
20 And he answered and said unto them, *It is*
one of the twelve, that dippeth with me in the
21 dish. The Son of man indeed goeth as it is
written of him : but wo to that man by whom
the Son of man is betrayed ; good were it for
that man if he had never been born.
22 And as they did eat, Jesus took bread, and
blessed *God*, and brake *it*, and gave to them,
23 and said, Take, eat : this is my body. And
he took the cup, and when he had given thanks,
he gave *it* to them : and they all drank of it.
24 And he said unto them, This is my blood of
the new testament, which is shed for many.
25 Verily I say unto you, I will drink no more of
the fruit of the vine, until that day that I drink
it new in the kingdom of God.
26 And when they had sung an hymn, they
27 went out unto the mount of Olives. And

Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane ; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be in great distress. And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here and watch. And he went forward a little, and fell on the ground and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him.

- 41 And he cometh the third time, and saith unto them, Sleep on *afterward*, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sin-
- 42 ners. Rise up, let us go ; lo, he that betrayeth me is at hand.
- 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.
- 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, the same is he : take him and lead *him* away safely.
- 45 And as soon as he was come, he goeth immediately to him, and saith, Master, master ; and kissed him.
- 46 And they laid their hands on him, and took
- 47 him. And one of them that stood by drew a sword, and smote a servant of the high priest,
- 48 and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves, to take me ?
- 49 I was daily with you in the temple teaching, and ye took me not : but the scriptures must be
- 50 fulfilled. And they all forsook him, and fled.
- 51 And there followed him a certain young man, having a linen cloth cast about his naked body ;
- 52 and the young *men* laid hold on him. And he left the linen cloth, and fled from them naked.
- 53 And they led Jesus away to the high priest : and with him were assembled all the chief
- 54 priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest ; and he sat with the

55 servants, and warmed himself at the fire. And
the chieft priests, and all the council, sought
for witness against Jesus to put him to death ;
56 and found none. For many bare false witness
against him, but their witness agreed not
57 together. And there arose certain, and bare
58 false witness against him, saying, We heard
him say, I will destroy this temple that is made
with hands, and within three days I will build
59 another made without hands. But neither
60 did their testimony agree together. And the
high priest stood up in the midst, and asked
Jesus, saying, Answerest thou nothing ? what
61 is it which these witness against thee ? But
he held his peace and answered nothing.
Again the high priest asked him, and said unto
him, Art thou the Christ, the Son of the Blessed ?
62 And Jesus said, I am : and ye shall see the Son
of man sitting on the right hand of power, and
63 coming in the clouds of heaven. Then the
high priest rent his clothes, and saith, What
64 need we any further witnesses ? Ye have heard
the blasphemy : what think ye ? And they all
65 condemned him to be guilty of death. And
some began to spit on him, and to cover his
face, and to buffet him, and to say unto him,
Prophecy : and the servants did strike him
with the palms of their hands.

66 And as Peter was beneath in the palace, there
cometh one of the maids of the high priest :
67 And when she saw Peter warming himself, she
looked upon him, and said, And thou also
68 wast with Jesus of Nazareth. But he denied,
saying, I know not, neither understand. What

thou sayest. And he went out into the porch :
69 and the cock crew. And a maid saw him
again, and began to say to them that stood by,
70 This is *one* of them. And he denied it again.
And a little after, they that stood by said again
to Peter, Surely thou art *one* of them : for thou
art a Galilean, and thy speech agreeth *thereto*.
71 But he began to curse and to swear, *saying*,
72 I know not this man of whom ye speak. And
the second time the cock crew. And Peter
called to mind the word that Jesus said unto
him, Before the cock crow twice, thou shalt
deny me thrice. And when he thought there-
on, he wept.

CHAP. XV.

1 AND immediately in the morning the chief
priests held a consultation with the elders and
scribes, and the whole council, and bound
Jesus, and carried *him* away, and delivered *him*
2 to Pilate. And Pilate asked him, Art thou
the King of the Jews? And he answering,
3 said unto them, Thou sayest *it*. And the
chief priests accused him of many things : but
4 he answered nothing. And Pilate asked him
again, saying, Answerest thou nothing? behold
how many things they witness against thee.
5 But Jesus yet answered nothing ; so that Pi-
6 late marvelled. Now at *that* feast he released
unto them one prisoner whomsoever they de-
7 sired. And there was *one* named Barabbas,
who lay bound with them that had made in-

surrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire *him to do* as he had ever done for them. But Pilate answered them, saying, Will ye that I release unto you him ye call King of the Jews? (For he knew that the chief priests had delivered him for envy) But the chief priests moved the people *to desire* that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.*

And Pilate, willing to please the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole military band; and they clothed him with purple, and platted a crown of thorns, and put it on his head, and put his own clothes upon him, and began to salute him, saying, Hail, King of the Jews. And they smote him on the head with a reed, and spit upon him, and bowing *their* knees, worshipped him. And when they had mocked him, they took off the purple robe from him, and led him out to crucify him. And they

* A melancholy proof of the awful effects of passion and prejudice. They could not alledge nothing against Jesus: yet insisted he should be crucified.

compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place called Golgotha, which being interpreted is, the place of a skull. And they gave him to drink wine mingled with myrrh : but he received *it* not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves ; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, he was numbered with the transgressors. And they who passed by railed on him, wagging their heads, and saying, Aha, thou that destroyest the temple, and buildest *it* in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others ; himself he cannot save. Let this Christ, this King of Israel, descend now from the cross, that we may see and believe. And they who were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani ? which is, (being interpreted,) My God, My God, why hast thou forsaken me ? And some of them that stood

- by, when they heard *it*, said, Behold, he call-
36 eth Elijah. And one ran, and filled a sponge
full of vinegar, and put *it* on a reed, and gave
him to drink, saying, Let alone ; let us see
whether Elijah will come to take him down.
37 And Jesus cried with a loud voice, and expired.
38 And the vail of the temple was rent in twain,
from the top to the bottom.
39 And when the centurion, who stood over
against him, saw that he so cried out, and
expired, he said, Truly this man was the Son
40 of God.* There were also women looking on
afar off, among whom was Mary Magdalene,
and Mary the mother of James the less, and
41 of Joses, and Salome ; who also when he
was in Galilee, followed him, and ministered
unto him ; and many other women who came
up with him unto Jerusalem.
42 And now, when the even was come (be-
cause it was the preparation, that is, the day
43 before the sabbath) Joseph of Arimathea, an
honorable counsellor, who also waited for the
kingdom of God, came, and went in boldly
unto Pilate, and craved the body of Jesus.
44 And Pilate marvelled if he were already dead :
and calling unto him the centurion, he asked
him whether he had been any while dead.
45 And when he knew *it* of the centurion, he gave
46 the body to Joseph. And he bought fine linen,
and took him down, and wrapped *him* in the
linen, and laid him in a sepulchre which was
hewn out of a rock, and rolled a stone unto the

* That is, a prophet, a righteous man—See Luke xxiii, 47.

47 door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses beheld where he was laid.

CHAP. XVI.

- 1 AND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they
- 2 might come and anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre, before the rising of
- 3 the sun :* And they said among themselves, Who shall roll us away the stone from the
- 4 door of the sepulchre ?* And when they looked, they saw that the stone was rolled away
- 5 (for it was very great.) And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ;
- 6 and they were affrighted. And he saith unto them, Be not affrighted : ye seek Jesus of Nazareth, who was crucified : he is risen ; he is not here : behold the place where they laid
- 7 him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee ; there shall ye see him as he said unto you.
- 8 And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither did they say any thing to any one ; for they were afraid.
- 9 Now when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary

* See John xx. 1.

Magdalene, out of whom he had cast seven devils. *And* she went and told them who had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that, he appeared in another form unto two of them, as they walked and went into the country. And they went and told *it* unto the residue : neither believed they them. Afterwards he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them who had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned. And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them : they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.* And they went forth, and preached every where, the Lord working with them, and confirming the doctrine with contemporaneous miracles. Amen.

* That is, was endowed with great power. See Acts

PREFACE TO LUKE'S GOSPEL.

MOST learned men in the Christian church have believed Luke, the writer of this gospel, to be the "beloved physician," mentioned by the apostle Paul, in one of his epistles; and he is supposed to have been favored with a learned education. Some assert that he was among the first who preached Christ to the heathens. See Acts xiii. 1. It is a common opinion also, that he was a citizen of Antioch, in Syria; and that there he first became acquainted with St. Paul, whom he afterwards accompanied in many of his missionary journeys. In the Acts of the Apostles, universally ascribed to him, he speaks as one who attended that apostle in many of his journeys to christianise the gentile world. He had, therefore, an opportunity of obtaining a perfect knowledge of the doctrines of the gospel. He informs us that he was also acquainted with those who were eye-witnesses of our Savior's miracles, and from whom he received the account given in his history.

In the introduction to his gospel, St. Luke speaks of other narratives concerning Christ, which he considers imperfect. He certainly does not refer to the gospel of Matthew or Mark, though probably written a short time before his; for he would not have spoken of them in this manner. The probability is, that when he wrote his gospel he had not seen those of Matthew and Mark; but some very concise and partial accounts, which had been written by those not fully acquainted with the whole history of Christ. We are not to suppose, that those accounts contained any *false* relations; but only that they were *incomplete*. This consideration induced him to give a more perfect narrative. And to this he was probably solicited by Theophilus, to whom his gospel and his history of the early labors of the apostles are addressed. This indeed is the reason suggested in the beginning of his gospel. Christian writers of the second and third century were of opinion, that Luke wrote his gospel soon after Matthew and Mark, but without any

knowledge of their histories. He relates many events respecting the birth of John the Baptist, and of our Lord, omitted by the other evangelists; and has preserved some parables spoken by Christ, of which the others make no mention, as that of the prodigal son; of the rich man and Lazarus; of the good Samaritan, &c. It is almost the universal belief that this gospel was written in the Greek language, with which Luke was well acquainted, and which was then the prevailing and popular language of the whole civilized world. Where it was written, is not so certain. Some have supposed at Rome, others, with more probability, that it was written in Achaia in Greece, or at Antioch in Syria, bordering on the east of Greece, the place of the residence of this evangelist.

Though Luke was a man of more learning than the other writers of the evangelical history, and wrote the Greek language with greater purity and elegance than they, he makes no unnecessary parade of learning. He aims at no artificial eloquence. His narration is simple, and natural: and his object appears to have been to relate the miracles and the discourses of his divine Master without exaggeration, and without eulogy. In writing his gospel, it is supposed he had the assistance of St. Paul, with whom he was many years associated in extending the knowledge and blessings of Christianity. It is not probable, however, that he received that direct and personal assistance from St. Paul in writing his gospel, which Mark is supposed to have had from St. Peter in preparing his history. For Luke was acquainted with the immediate apostles of Christ, and with others who had heard his discourses and seen his miraculous works; and from them procured a thorough knowledge of the life and character of our Lord, with the particular design of giving a more correct and complete narrative for the instruction of the believers in Greece, at whose request he prepared this history. This is fully implied in the introduction to his gospel.

Some have maintained that this evangelist was one of the seventy disciples sent out by Christ to teach and preach in the cities of Judea. By others it is said, that this supposition militates with his own declaration, in the beginning of his gospel. Upon careful attention to what is there said, however, we think it will appear, that he has

reference to some others who had given an account of the miracles and doctrines of Christ, when he says, that they wrote what had been delivered unto them by eye-witnesses, &c. and when he adds, as in the third verse of the first chapter, "*It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order,*" &c. Now this expression does, by no means, exclude the idea of the evangelist having had *personal* knowledge of Christ and of his miracles. He might, indeed, justly use such language, though he derived his information from others, who knew the facts they related. But the original conveys this idea, that "*it seemed fit and proper to him, to write a history of Christ, as he had been contemporary with and perfectly acquainted with all persons and events from the first,*" &c. And we cannot but believe that St. Luke personally enjoyed the favor of hearing and seeing our Lord; and that the natural meaning of his language in this place is this, that much of what he relates he had himself witnessed, and of the other things he was assured by the apostles themselves, with whom he was intimately acquainted.

Before he accompanied Paul, and after he left the apostle upon his first visit to Rome, as related in the last chapter of Acts, St. Luke is supposed to have travelled through various parts of Greece to preach the Gospel: and it is said by some of the ancient ecclesiastical writers, that he died at Ephesus. But there is no precise and satisfactory historical proof of this fact.

Amidst the variety of testimonies from the early Christian writers respecting the gospel of Luke, the following may be sufficient. *Irenæus*, as already quoted in the preface to Matthew's gospel, says, "*Luke, the companion of Paul, put down in a book the gospel preached by him.*" Again, he says of this evangelist, that, "*he was not only a companion and fellow-laborer of Paul; but of some of the other apostles.*" *Tertullian*, a very learned Christian father, speaks thus of Luke—"though not an apostle, yet he was apostolical." *Origen*, another learned doctor in the primitive Christian church, says, "*the third gospel is that according to Luke, which St. Paul commended, and which was published for the sake of the Gentile converts.*" *Eusebius*, bishop of Cesarea, asserts, that "*Luke, who was of Antioch,*

and by profession a physician, for the most part a companion of Paul, but who was also acquainted with the other apostles, has left us in two books, divinely inspired, evidences of the art of healing souls, which he had learned from them. One of these is the gospel, which he professes to have written as they delivered it to him. The other is the Acts of the Apostles, which he composed from his own knowledge." *Jerome's* testimony is nearly the same as that of *Eusebius*, whose account probably he copied with some slight verbal alterations. He says, that "Luke, a physician of Antioch, not unskilful in the Greek language, a constant companion of St. Paul in his travels, wrote a gospel; and another excellent volume, entitled the Acts of the Apostles. It is supposed, that Luke did not learn his gospel from St. Paul only, who had not seen our Lord in the flesh; but also from the other apostles. But the Acts he composed from what he had seen and knew himself."

THE
GOSPEL

ACCORDING TO

SAINT LUKE.

CHAP. I.

1 **A**S many* have undertaken to give a particular account of those things which are most
2 surely believed among us, even as they delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word :
3 It seemed good to me also, (having had perfect understanding of all things from the very first,)† to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

5 **I**N the days of Herod the king of Judea, there was a priest named Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.
6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they were both far advanced in years :

* Who perhaps were not wholly competent to it.

† That is, being contemporary, and acquainted with all persons and circumstances.

8 And it came to pass, that, while he executed the priest's office before God in the order of
9 his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
10 And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw *him*, he was
13 troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his
14 name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Spirit, even from his mother's womb. And many
16 of the children of Israel he shall turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.
17 And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and
18 my wife advanced in years. And the angel answering, said unto him, I am Gabriel, who stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad
20 tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these

things shall be accomplished, because thou believest not my words, which shall be fulfilled
21 in their season. And the people waited for Zacharias, and marvelled that he tarried so long
22 in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained
23 speechless. And it came to pass, that, as soon as the days of his ministration were accomplished,
24 he departed to his own house. And after those days his wife Elizabeth conceived, and
25 hid herself five months, saying, Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.
26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named
27 Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David,
28 and the virgin's name was Mary. And the angel came in unto her, and said, Hail, *thou* highly favored, the Lord is with thee : blessed
29 *art* thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this
30 should be. And the angel said unto her, Fear not, Mary : for thou hast found favor with
31 God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call
32 his name JESUS.* He shall be great, and

* That is, a Savior, or deliverer.

shall be called the Son of the Most High,[†] and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that holy One which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill-country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Spirit. And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come

[†] Christ is called the Son of God, as he was formed by an immediate divine power—See 35th verse. And because of his resurrection from the dead, see Acts xiii. 33.

44 to me? For lo, as soon as the voice of thy
salutation sounded in mine ears, the babe leap-
45 ed in my womb for joy. And blessed is she
who believed: for there shall be a performance
of those things which were told her from the
46 Lord. And Mary said, My soul doth magnify
47 the Lord, and my spirit rejoiceth in God my
48 Savior. For he hath regarded the low estate
of his hand-maiden: and behold, from hence-
forth all generations shall call me blessed.
49 For he that is mighty hath done to me great
50 things; and holy is his name. And his mercy
is on them that fear him, from generation to
51 generation. He hath shewed strength with
his arm: he hath scattered the proud in the
52 imagination of their hearts. He hath put down
the mighty from *their* seats, and exalted them
53 of low degree.* He hath filled the hungry
with good things, and the rich he hath sent
54 empty away. He hath helped his servant Is-
55 rael, in remembrance of *his* mercy. As he
spake to our fathers, to Abraham, and to his
56 seed forever. And Mary abode with her
about three months, and returned to her own
57 house. Now Elizabeth's full time came that
she should be delivered; and she brought forth
58 a son. And her neighbors and her cousins
heard how the Lord had shewed great mercy
59 unto her; and they rejoiced with her. And
it came to pass, that on the eighth day they
came to circumcise the child; and they called
him Zacharias, after the name of his father.

* Mary, no doubt, believed, as the other pious Jews then did, that Jesus would be a great temporal but virtuous prince.

60 And his mother answered and said, Not so;
 61 but he shall be called John. And they said
 unto her, There is none of thy kindred that is
 62 called by this name. And they made signs to
 his father how he would have him called.
 63 And he asked* for a writing-table, and wrote
 saying, His name is John. And they marvel-
 64 led all. And his mouth was opened immedi-
 ately, and his tongue *loosed*, and he spake, and
 65 praised God. And fear came on all that dwelt
 round about them: and all these sayings were
 noised abroad throughout all the hill-country
 66 of Judea. And all they that had heard *them*,
 laid *them* up in their hearts, saying, What man-
 ner of child will this be? And the hand of the
 67 Lord was with him. And his father Zacharias
 was filled with the Holy Spirit, and prophe-
 68 sied, saying, Blessed be the Lord God of Isra-
 el; for he hath visited and redeemed his peo-
 69 ple, and hath raised up an horn of salvation for
 70 us, in the house of his servant David; as he
 spake by the mouth of his holy prophets, who
 71 have been since the world began: That we
 should be saved from our enemies, and from
 72 the hand of all that hate us:† To perform the
 mercy to our fathers, and to remember his holy
 73 covenant: The oath which he sware to our
 74 father Abraham, that he would grant unto us,
 that we, being delivered out of the hands of our

* That is, made signs that he wished for a table, &c.

† Zachariah seems to have supposed that Christ would possess temporal power and exalt the Jewish nation: So that piety may consist with some errors of opinion.

75 enemies, might serve him without fear, in
holiness and righteousness before him, all the
76 days of our life. And thou, child, shall be
called the prophet of the Most High: for thou
shalt go before the face of the Lord, to prepare
77 his ways: To give knowledge of salvation
unto his people, by the remission of their sins,
78 through the tender mercy of our God, whereby
79 the light from on high hath visited us, to en-
lighten them who sit in darkness, and in the
shadow of death; to guide our feet into the
80 way of peace. And the child grew, and waxed
strong in spirit, and was in the deserts* till
the day of his shewing unto Israel.

CHAP. II.

1 AND it came to pass in those days, that a
decree issued from Cæsar Augustus, that all
2 the world should be enrolled.† This first en-
rolment was made when Quirinus was prefect
3 of Syria. And all went to be registered, every
4 one into his own city. And Joseph also went
up from Galilee, out of the city of Nazareth
into Judea, unto the city of David, which is
called Bethlehem; (because he was of the
5 house and lineage of David,) to be enrolled
with Mary his espoused wife, being great with

* Not in places wholly uninhabited, but in a part of the country less populous than most others.

† All the world means either the Roman empire, or the land of Judea.

6 child. And so it was, that while they were
there, the days were accomplished that she
7 should be delivered. And she brought forth
her first-born son, and wrapped him in swad-
dling-clothes, and laid him in a manger; be-
cause there was no room for them in the inn.
8 And there were in the same country shepherds
abiding in the field, keeping watch over their
9 flock by night. And lo, the angel of the Lord
came upon them, and the glory of the Lord
shone round about them: and they were sore
10 afraid. And the angel said unto them, Fear
not: for behold, I bring you good tidings of
11 great joy, which shall be to all people. For
unto you is born this day, in the city of David,
12 a Savior, who is Christ the Lord. And this
shall be a sign unto you; ye shall find the
babe wrapped in swaddling-clothes, lying in a
13 manger. And suddenly there was with the
angel a multitude of the heavenly host praising
14 God, and saying, Glory to God in the highest
places, and on earth peace, good will towards
15 men. And it came to pass, when the angels
were gone away from them into heaven, the
shepherds said one to another, Let us now go
even unto Bethlehem, and see this thing which
is come to pass, which the Lord hath made
16 known unto us. And they came with haste,
and found Mary and Joseph, and the babe
17 lying in a manger. And when they had seen
it, they made known abroad the saying which
18 was told them concerning this child. And all
they that heard *it*, wondered at those things
19 which were told them by the shepherds. But

Mary kept all these things, and pondered *them*
 20 in her heart. And the shepherds returned,
 glorifying and praising God for all the things
 that they had heard and seen as it was told
 21 unto them. And when eight days were ac-
 complished for the circumcising of the child,
 his name was called JESUS, which was so
 named of the angel before he was conceived
 22 in the womb. And when the days of her
 purification, according to the law of Moses,
 were accomplished, they brought him to Jeru-
 23 salem, to present *him* to the Lord; (as it is
 written in the law of the Lord, Every male
 that openeth the womb shall be called holy to
 24 the Lord.) And to offer a sacrifice according
 to that which is said in the law of the Lord,
 A pair of turtle-doves, or two young pigeons.
 25 And behold, there was a man in Jerusalem,
 whose name *was* Simeon; and he was a just
 and devout man, waiting for the consolation of
 Israel: * and the Holy Spirit was upon him. †
 26 And it was revealed unto him by the Holy
 Spirit, that he should not see death, before he
 27 had seen the Lord's Christ. ‡ And he came
 by the Spirit§ into the temple: and when the

* That is, for the advent of Christ, whose appearance was then expected by all pious Jews.

† He was inspired, or had the Spirit of prophecy.

‡ That is, anointed, or the Messiah: Saul and David were the Lord's anointed to govern the Jewish nation; Cyrus was the Lord's anointed, to restore the Jews; Jesus was the anointed of God, for a spiritual Deliverer.

§ By direction of the Spirit—the same word in the original, which is translated *Spirit* in the two preceding verses.

parents brought in the child Jesus, to do for him after the custom of the law, then he took him up in his arms, and blessed God, and
29 said, Lord, now lettest thou thy servant depart
30 in peace, according to thy word : For mine
31 eyes have seen thy salvation, which thou hast
32 prepared before all people ; a light to
enlighten the Gentiles, and the glory of thy
33 people Israel. And Joseph and his mother
wondered at those things which were spoken
34 of him. And Simeon blessed them, and said
unto Mary, his mother, Behold, this *child* is
set for the fall and rising again of many in Israel ;
and for a sign which shall be spoken against :
35 (Yea, a sword shall pierce through thine own
soul also) that the thoughts of many hearts
36 may be revealed. And there was also one
Anna, a prophetess, the daughter of Phanuel,
of the tribe of Aser : she was of a great age,
and had lived with an husband seven years
37 from her virginity ; and she *was* a widow of
about fourscore and four years, who departed
not from the temple, but worshipped night and
38 day, with fastings and prayers. And coming
in that instant, she gave thanks likewise unto
the Lord, and spake of him to all that looked
39 for redemption in Jerusalem. And when they
had performed all things according to the law
of the Lord, they returned into Galilee, to
40 their own city Nazareth. And the child grew,
and waxed strong in spirit, being filled with
wisdom : and the grace* of God was upon
him.

* The Spirit or power of God.

41 Now his parents went to Jerusalem every
42 year at the feast of the passover. And when
he was twelve years old, they went up to Je-
43 rusalem, after the custom of the feast. And
when they had fulfilled the usual days, they
returned, but the child Jesus tarried behind in
Jerusalem; and Joseph and his mother knew
44 it not. But supposing him to have been in the
company, they went a day's journey; and
sought him among *their* kinsfolk and among
45 their acquaintance. And when they found
him not, they turned back again to Jerusalem,
46 seeking him. And it happened, that after three
days they found him in the temple, sitting in
the midst of the doctors,* both hearing them,
47 and asking them questions. And all that
heard him were astonished at his understand-
48 ing and answers. And when they saw him,
they were amazed: and his mother said unto
him, Son, why hast thou thus dealt with us?
behold, thy father and I have sought thee
49 sorrowing. And he said unto them, How is
it that ye sought me? Did ye not know that
50 I must be about my Father's business? And
they understood not the reply which he made
51 them. And he went down with them, and
came to Nazareth, and was subject unto them;
but his mother kept all these sayings in her
52 heart. And Jesus increased in wisdom and
stature, and in favor with God and man.

* Doctors or teachers of the Jewish laws; Rabbis, or Scribes.

CHAP. III.

1 NOW in the fifteenth year of the reign of
Tiberius Cæsar; Pontius Pilate being governor
of Judea, and Herod being tetrarch of Galilee,
and his brother Philip tetrarch of Ituræa, and
of the region of Trachonitis, and Lysanias the
2 tetrarch of Abilene, Annas and Caiaphas being
the high priests, the word of God came unto
John the son of Zacharias in the wilderness.
3 And he came into all the country about Jordan,
preaching the baptism of repentance, for the
4 remission of sins; as it is written in the book
of Isaiah the prophet, saying, The voice of
one crying in the wilderness, Prepare ye the
way of the Lord; make his paths straight.
5 Every valley shall be filled, and every mountain
and hill shall be brought low; and the crook-
ed shall be made straight, and the rough ways
6 shall be made smooth: and all flesh shall see
7 the salvation of God. Then said he to the
multitude that came forth to be baptized of
him, O generation of vipers, who hath warned
8 you to flee from the wrath to come? Produce
fruits then worthy of repentance, and begin
not to say within yourselves, We have Abra-
ham to *our* father: for I say unto you, that
God is able of these stones to raise up children
9 unto Abraham. And now also the ax is laid
unto the root of the trees: every tree therefore
which bringeth not forth good fruit is hewn
10 down and cast into the fire. And the people

asked him, saying, What shall we do then ?
11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do
12 likewise. Then came also publicans to be baptized, and said unto him, Master, what
13 shall we do ? And he said unto them, Exact no more than that which is appointed you.
14 And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse *any* falsely ; and be content with your
15 wages.* And as the people were in expectation, and all were reasoning in their hearts of John, whether he were the Christ, or not ;
16 John addressed them, saying, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy
17 Spirit and with fire : Whose sieve is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.
18 And exhorting the people on many other subjects, he declared the gospel to them.
19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
20 added yet this above all, that he shut up John
21 in prison. Now when all the people were

* John, it seems, enjoined repentance and reformation as a necessary preparation to receive the Savior ; and the great object of the gospel evidently is to make us virtuous and holy.

baptized, Jesus also was baptized ; and pray-
 22 ing, the heaven was opened, and the Holy
 Spirit* descended upon him in a bodily shape
 like a dove, and a voice came from heaven,
 which said, Thou art my beloved Son ; in
 23 thee I am well pleased. And Jesus himself
 began to be about thirty years of age, being
 (*as was supposed*)† the son of Joseph, who
 24 was *the son* of Heli,‡ who was *the son* of
 Matthat, who was *the son* of Levi, who was
the son of Melchi, who was *the son* of Janna,
 25 who was *the son* of Joseph, who was *the son*
 of Mattathias, who was *the son* of Amos, who
 was *the son* of Naum, who was *the son* of Esli,
 26 who was *the son* of Nagge, who was *the son*
 of Maath, who was *the son* of Mattathias, who
 was *the son* of Semei, who was *the son* of
 27 Joseph, who was *the son* of Judah, who was
the son of Joanna, who was *the son* of Rhesa,
 who was *the son* of Zorobabel, who was *the*
son of Salathiel, who was *the son* of Neri,
 28 who was *the son* of Melchi, who was *the son*
 of Addi, who was *the son* of Cosam, who was
the son of Elmodam, who was *the son* of Er,
 29 who was *the son* of Jose, who was *the son* of
 Eliezer, who was *the son* of Jorim, who was
the son of Matthat, who was *the son* of Levi,

* The Spirit of inspiration and of miraculous powers,
 in proof of his divine mission.

† Or, *in the view of the law*—Christ, however, was sup-
 posed by the Jews to be the son of Joseph.

‡ Joseph must have been the adopted son of Heli, (for
 Matthew says that Jacob was the father of Joseph :) or
 Heli was the father of Mary, of whom Jesus was born.

- 35 who was *the son* of Simeon, who was *the son*
of Juda, who was *the son* of Joseph, who was
the son of Jonan, who was *the son* of Eliakim,
31 who was *the son* of Melea, who was *the son* of
Menan, who was *the son* of Mattatha, who was
the son of Nathan, who was *the son* of David,
32 who was *the son* of Jesse, who was *the son* of
Obed, who was *the son* of Booz, who was
the son of Salmon, who was *the son* of Naasson,
33 who was *the son* of Aminadab, who was *the*
son of Aram, who was *the son* of Esrom, who
was *the son* of Phares, who was *the son* of Juda,
34 who was *the son* of Jacob, who was *the son* of
Isaac, who was *the son* of Abraham, who was
the son of 'Thara, who was *the son* of Nachor,
35 who was *the son* of Saruch, who was *the son*
of Ragau, who was *the son* of Phalec, who was
the son of Heber, who was *the son* of Sala,
36 who was *the son* of Caiman, who was *the son*
of Arphaxad, who was *the son* of Sem, who was
the son of Noah, who was *the son* of Lamech,
37 who was *the son* of Mathusalah, who was *the*
son of Enoch, who was *the son* of Jared, who
was *the son* of Maleleel, who was *the son* of
38 Caiman, who was *the son* of Enos, who was
the son of Seth, who was *the son* of Adam, who
was *the son* of God.

CHAP. IV.

1 AND Jesus being full of the Holy Spirit,*
 returned from Jordan, and was led by the Spir-
 2 it into the wilderness, being forty days tempt-
 ed by the devil. And in those days he did
 eat nothing : and when they were ended, he
 3 was afterwards hungry.† And the devil said
 unto him, If thou be the Son of God, com-
 4 mand this stone that it be made bread. And
 Jesus answered him, saying, It is written, That
 man shall not live by bread alone, but by every
 5 word of God. And the devil taking him up
 into an high mountain, shewed unto him all
 the kingdoms of the world in a moment of
 6 time. And the devil said unto him, All this
 power I will give thee, and the glory of them :
 for that is delivered unto me, and to whomso-
 7 ever I will, I give it.‡ If thou therefore wilt
 8 worship me, all shall be thine. And Jesus an-
 swered and said unto him, *Get thee behind me,*
Satan ; for it is written, Thou shalt worship
 the Lord thy God, and him only shalt thou
 9 serve. And he brought him to Jerusalem,

* See John iii. 34. God gave the Spirit to Christ without measure or restriction.

† Even our Savior was subjected to temptations : He was tempted to exert his miraculous powers for his own aggrandisement and glory ; but he resisted all such alluring considerations, and devoted himself to the good of men, by fulfilling the gracious purposes of his Father.

‡ Christ's kingdom is not of this world. Here the ambitious, the violent and the wicked usually bear sway.

- and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee to keep thee : And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all temptation, he departed from him for a season.
- 14 And Jesus returned in the power of the Spirit* into Galilee : and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.
- 15 And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read.† And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor :‡ he hath sent me to heal the broken-hearted, to

* Possessed of a miraculous power.

† Some suppose he was of an order of the priesthood, as none but such were allowed to teach publicly in the synagogues.

‡ Our Lord not only came to proclaim the divine mercy to all true penitents ; but to instruct the poor and common class of people in the great doctrines of pardon and of a holy life. Other teachers had confined their instructions to a few of the better sort.

preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them
19 that are bruised, to preach the acceptable
20 year of the Lord. And he closed the book, and he gave it again to the attendant, and sat down. And the eyes of all them that were in
21 the synagogue were fastened on him. And he began to say unto them, This day is this
22 scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.
23 And they said, Is not this Joseph's son? And he said unto them, Ye will surely address unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do
24 also here in thy country. And he said, Verily I say unto you, No prophet is accepted in
25 his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was through-
26 out all the land; but unto none of them was Elijah sent, but unto Sarepta, *a city* of Sidon,
27 unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, but
28 Naaman the Syrian. And all they in the synagogue, when they heard these things, were
29 filled with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that
30 they might cast him down headlong. But he, passing through the midst of them, went away.
31 And he came down to Capernaum, *a city* of

Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine : for his word was with power.

33 Now in the synagogue there was a man who had a spirit of an unclean devil ; and he cried
34 out with a loud voice,* saying, Ah ! what have we to do with thee, Jesus of Nazareth ? art thou come to destroy us ? I know thee
35 who thou art ; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of
36 him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this ? for with authority and power he commandeth the unclean spirits, and
37 they come out. And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they
39 besought him for her. And he stood over her, and rebuked the fever : and it left her ; and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him : and he laid his hands on every
41 one of them, and healed them. And devils also came out of many, crying out, and saying,

* It was the popular opinion among the Jews that the spirit of demons possessed men, and made them insane and lunatic.

Thou art Christ, the Son of God. And he rebuked them, and suffered them not to speak :
 42 for they knew that he was Christ. And when it was day, he departed and went into a desert place : and the people sought him, and came unto him, and insisted that he should not depart
 43 from them. And he said unto them, I must preach the kingdom of God to other cities also :
 44 for therefore am I sent. And he preached in the synagogues of Galilee.

 CHAP. V.

1 AND it was so, that as the people pressed upon him to hear the word* of God, he stood
 2 by the lake of Gennasereth, and saw two ships standing in the lake ; but the fishermen were gone out of them, and were washing *their* nets.
 3 And he entered into one of the ships, which was Simon's, and besought him that he would thrust out a little from the land. And he sat down, and taught the people from the ship.
 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down
 5 your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing ; nevertheless,
 6 at thy word, I will let down the net. And when they had done this, they enclosed a great multitude of fishes : and their net brake.
 7 And they beckoned unto *their* partners who

* The gospel of the kingdom, as the other evangelists say.

were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I
9 am a sinful man, O Lord. For he was astonished, and all that were with him, at the
10 draught of fishes which they had taken: And so *was* also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from hence-
11 forth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst
13 make me clean. And he put forth *his* hand, and touched him, saying, Be thou clean. And immediately the leprosy departed from
14 him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses
15 commanded, for a testimony unto them. But so much the more there went a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 Then he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee,

and Judea and Jerusalem ; and the Lord had power to heal them.

- 18 And behold men brought in a bed a man who was paralytic : and they attempted to bring him in, and to lay *him* before *Jesus*.
- 19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top,* and let him down through the tiling with *his* couch,
- 20 into the midst before Jesus. And when he saw their faith, he said unto them, Man, thy
- 21 sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this who speaketh blasphemies ? Who can
- 22 forgive sins, but God only ? But when Jesus perceived their thoughts, he said unto them,
- 23 What reason ye in your hearts ? Whether is it easier to say, Thy sins be forgiven thee ;
- 24 or to say, Rise up and walk ; But that ye may know that the Son of man hath power upon earth to forgive sins ? He said unto the sick of the palsy, I say unto thee, Arise, and take
- 25 up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his
- 26 own house, glorifying God. And they were all amazed ; and they glorified God, and were filled with fear, saying, We have seen wonderful things to-day.

- 27 And after these things he went forth, and saw a publican named Levi, sitting at the custom house : and he said unto him, Follow

* The houses were low, and the roof nearly flat.

28 me. And leaving all, he arose and followed
29 him. And Levi made him a great feast in
his own house : and there was a great com-
pany of publicans, and of others who sat down
30 with them. But their scribes and Pharisees
murmured against his disciples, saying, Why
do ye eat and drink with publicans and sinners?
31 And Jesus answering, said unto them, They
who are whole need not a physician ; but
32 they who are sick. I came not to call the
righteous, but sinners to repentance.*

33 And they said unto him, Why do the dis-
ciples of John and of the Pharisees fast often,
and make prayers, but thine eat and drink ?
34 And he said unto them, Can ye make the
children of the bride-chamber fast, while the
35 bridegroom is with them ? But the days will
come, when the bridegroom will be taken
away from them, and then shall they fast in
those days.

36 And he also addressed to them this simili-
tude : No man putteth a piece of new garment
upon an old : if otherwise, then both the new
maketh a rent, and the piece that was *taken*
out of the new agreeth not with the old.
37 And no man putteth new wine into old bottles,†
else the new wine will burst the bottles, and
38 be spilled, and the bottles shall perish. But

* The Savior was full of compassion to sinners, and
promised them pardon on repentance : Yet his doctrines
are most pure and holy. He discovers no favor towards
those who continue in sin.

† The bottles were large leather bags, and new wine by
fermentation would be likely to burst them.

new wine must be put into new bottles ; and
 39 both are preserved. No man also having
 drunken old *wine*, immediately desireth new :
 for he saith, The old is better.

 CHAP. VI.

1 AND it came to pass on the second
 sabbath after the first,* that he went through
 the corn-fields ; and his disciples plucked the
 ears of corn, and did eat, rubbing *them* in *their*
 2 hands. And some of the Pharisees said unto
 them, Why do ye that which is not lawful to
 3 do on the sabbath-days ? And Jesus answer-
 ing them, said, Have ye not read so much as
 this, what David did, when himself was
 4 hungry, and they who were with him ? How
 he went into the house of God, and did take
 and eat the shew-bread, and gave also to them
 that were with him ; which is not lawful to
 5 eat, but for the priests alone ? And he said
 unto them, That the Son of man is Lord also
 6 of the sabbath. And it came to pass also on
 another sabbath, that he entered into the
 synagogue, and taught : and there was a man
 7 whose right hand was withered : And the
 scribes and Pharisees watched him, whether he
 would heal on the sabbath-day ; that they

* Learned men are not agreed in construing this expression. It probably has reference to some arrangement or appellation of the sabbath among the Jews relative to some of their festivals. It might be the second sabbath after the first day of the passover.

8 might find an accusation against him.* But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose and stood
 9 forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life,
 10 or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand
 11 was restored whole as the other. And they were filled with madness,† and consulted one
 12 with another what they might do to Jesus. And it came to pass in those days, that he went out into a mountain to pray, and continued all
 night in prayer to God.‡
 13 And when it was day, he called unto him his disciples: and of them he chose twelve,
 14 whom also he named Apostles: Simon (whom he also named Peter) and Andrew his brother; James and John; Philip and Bar-
 15 tholomew; Matthew and Thomas, James *the son* of Alpheus, and Simon called Zealots;
 16 and Judas *the brother* of James; and Judas Iscariot, who also was the traitor.

* The Pharisees were very superstitious. They condemned Jesus for performing miracles of mercy upon the afflicted, on the sabbath. They must have been confounded and ashamed when he inquired of them if they did not labor on that day for the comfort of the brutes?

† They could not answer his queries, and yet they were determined to oppose him.

‡ If Jesus found the advantage of prayer, how much more important should it be considered for man, who is so liable to err, and so much exposed to temptation?

- 17 And he came down with them, and stood in the plain ; and the company of his disciples, and a great multitude of the people, out of all Judca and Jerusalem, and from the sea-coasts of Tyre and Sidon, who came to hear him, and to be healed of their diseases, and they who were vexed with unclean spirits : and they were healed. And the whole multitude sought to touch him : for there went virtue out of him, and healed them all.
- 20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor : for yours is the kingdom of God.* Blessed *are* ye that hunger now : for ye shall be filled. Blessed *are* ye that weep now : for ye shall rejoice.
- 22 Blessed are ye, when men shall hate you, and when they shall avoid you, and shall reproach and defame you for the Son of man's sake. Rejoice ye in that day, and triumph : for behold, your reward is great in heaven : for in like manner did their fathers treat the prophets.
- 24 But wo unto you who are rich : for ye have received your consolation. Wo unto you who are full : for ye shall hunger. Wo unto you who laugh now : † for ye shall mourn and weep. Wo *unto you* when men shall speak well of you : for so did their fathers to the false prophets.
- 27 But I say unto you who hear, Love your

* This is the substance of the Lord's sermon from the mount, which Matthew more fully gives, and contains three chapters, the fifth, sixth and seventh.

† Indulge to levity and merriment : and are inconsiderate and devoted to worldly pleasures.

enemies, do good to them who hate you.
28 Bless them who curse you, and pray for them
29 who despitely use you. And unto him
that smiteth thee on the *one* check, offer also
the other ; and him that taketh away thy cloak,
30 forbid not *to take thy* coat also.* Give to
every man that asketh of thee ; and of him
that taketh away thy goods ask *them* not again.
31 And as ye would that men should do to you,
32 do ye also to them likewise. For if ye love
them who love you, what thank have ye ?
for sinners also love those that love them.
33 And if ye do good to them who do good to
you, what thank have ye ? for sinners also do
34 even the same. And if ye lend to them of
whom ye hope to receive, what thank have ye ?
for sinners also lend to sinners, to receive as
35 much again. But love ye your enemies, and
do good, and lend, hoping for nothing again ;
and your reward shall be great, and ye shall be
the children of the Most High : for he is
kind unto the unthankful, and *to* the evil.
36 Be ye therefore merciful, as your Father also
37 is merciful. Judge not, and ye shall not be
judged : condemn not, and ye shall not be
condemned : forgive and ye shall be forgiven :
38 Give, and it shall be given unto you ; good
measure, pressed down, and shaken together,
and running over, shall men give into your
bosom. For with the same measure with
which ye mete, it shall be measured to you

* These expressions are not to be understood literally.
They inculcate a pacific and forgiving spirit.

- 39 again. And he spake a parable unto them ;
Can the blind lead the blind ? shall they not
40 both fall into the ditch ? The disciple is not
above his master : but every one that is perfect
41 shall be as his master. And why beholdest
thou the mote that is in thy brother's eye, but
perceivest not the beam* that is in thine own
42 eye ? Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in
thine eye, when thou thyself beholdest not
the beam that is in thine own eye ? Thou
hypocrite, cast out first the beam out of thine
own eye, and then shalt thou see clearly to
pull out the mote that is in thy brother's eye.
43 For a good tree bringeth not forth corrupt
fruit ; neither doth a corrupt tree bring forth
44 good fruit. For every tree is known by his
own fruit : for of thorns men do not gather
figs, nor of a bramble-bush gather they grapes.
45 A good man, out of the good treasure of his
heart, bringeth forth that which is good ; and
an evil man, out of the evil treasure of his
heart, bringeth forth that which is evil : for
of the abundance of the heart his mouth
speaketh.
- 46 And why call ye me Lord, Lord, and do
47 not the things which I say ? Whosoever
cometh to me, and heareth my sayings, and
doeth them, I will shew you to whom he is
48 like. He is like a man who built an house,
and digged deep, and laid the foundation on a
rock : and when the flood arose, the stream

* Or splinter.

beat vehemently upon that house, and could not shake it : for it was founded upon a rock.
49 But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth, and against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

CHAP. VII.

1 NOW when he had ended all his sayings in the audience of the people, he entered into
2 Capernaum. And a centurion's servant, who was dear unto him, was sick, and ready to die.
3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
4 And when they came to Jesus, they besought him earnestly, saying, That he was worthy for
5 whom he should do this. For he loveth our nation, and he hath built us a synagogue.
6 Then Jesus went with them ; and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that
7 thou shouldest enter under my roof ; wherefore neither thought I myself worthy to come unto thee : but say in a word, and my servant shall
8 be healed. For I also am a man under authority, having under me soldiers, and I say unto one, Go, and he goeth ; and to another, Come and he cometh ; and to my servant, Do
9 this, and he doeth it. When Jesus heard

these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great
10 faith, no not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain : and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with

13 her. And when the Lord saw her, he had compassion on her, and said unto her, Weep

14 not. And he came and touched the bier : and they that bare him stood still. And he said,

15 Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak.

16 And he delivered him to his mother. And there came a fear on all : and they glorified

God, saying, That a great prophet is risen up among us ; and, That God hath visited his

17 people.* And this rumor of him went forth throughout all Judea, and throughout all the

18 region round about. And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou

* See xxiv. chapter and 19th verse.

- he that should come? or look we for another ?*
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look
- 21 we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits, and unto many that were
- 22 blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; *how* that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to
- 23 the poor the gospel is preached. And blessed is *he* whosoever shall not be offended in me.
- 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness to see? A reed shaken with the
- 25 wind? But what went ye out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled, and live delicately,
- 26 are in kings' courts.† But what went ye out

* John, perhaps, sent his disciples to Jesus for their own satisfaction: yet it is very possible he was in doubt himself, whether Jesus were the promised Messiah. He knew indeed that he was sent of God—but the Jews seemed to have had an opinion, that before Christ's appearance, not only Elijah, but another great prophet would come, as predicted by Moses. See John i. 25.

† Christ here probably alludes to the opinion prevalent among the Jews, that the Messiah was to be a mighty prince. If ye went out to find a worldly character, ye were disappointed. If ye expected a prophet, John, indeed was such: and in some respects greater. For he was the immediate and contemporary herald of Messiah.

to see ? A prophet ? Yea, I say unto you,
 27 and much more than a prophet. This is he
 of whom it is written, Behold I send my
 messenger before thy face, who shall prepare
 28 thy way before thee. For I say unto you,
 Among those that are born of women, there is
 not a greater prophet than John the Baptist :
 but he that is least in the kingdom of God, is
 29 greater than he.* And all the people that
 heard *him*, and the publicans, glorified God,
 being baptized with the baptism of John.
 30 But the Pharisees and lawyer† rejected the
 counsel of God against themselves, not being
 baptized of him.

31 And the Lord said, Whereunto then shall I
 liken the men of this generation ? and to what
 32 are they like ? They are like children sitting
 in the market-place, and calling one to another,
 and saying, We have piped unto you, and ye
 have not danced ; we have mourned to you,
 33 and ye have not wept. For John the Baptist
 came neither eating bread, nor drinking wine ;
 34 and ye say, He hath a devil.‡ The Son of
 man is come eating and drinking ; and ye say,
 Behold, a gluttonous man, and a wine-bibber,
 35 a friend of publicans and of sinners.§ But
 wisdom is justified of all her children.
 36 And one of the Pharisees desired him that

* Greater in his knowledge of religion and of the doctrines of the gospel, which is called the kingdom of God.

† Scribes, or teachers of the law.

‡ Or is insane.

§ It appears the Jews possessed a cavilling disposition, and were determined to object to every thing.

he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-

38 box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and

39 anointed *them* with the ointment. Now when the Pharisee, who had invited him, saw *it*, he spake within himself, saying, If this man were a prophet, he would have known who, and what manner of woman *this* is that toucheth him :

40 for she is a great sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say

41 on. There was a certain creditor who had two debtors : the one owed five hundred

42 pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me now, which of them will love

43 him most ? Simon answered and said, I conceive that he to whom he forgave most. And he said unto him, Thou hast decided correctly.

44 And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped *them* with the hairs of her

45 head. Thou gavest me no kiss : but this woman, since the time I came in, hath not

46 ceased to kiss my feet. Mine head with oil thou didst not anoint : but this woman hath

- 47 anointed my feet with ointment. Wherefore
I say unto thee, Her sins, which are many,
are forgiven ; for she loved much : but to
whom little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven.
49 And they that sat at meat with him, began to
say within themselves, Who is this that for-
50 giveth sins also ? And he said to the woman,
Thy faith hath saved thee ; go in peace.
-

CHAP. VIII.

- 1 AND it came to pass afterward, that he
went throughout every city and village preach-
ing, and shewing the glad tidings of the king-
dom of God : and the twelve *were* with him ;
2 and certain women, who had been healed of
evil spirits and infirmities, Mary called Mag-
3 dalene, out of whom went seven devils, and
Joanna the wife of Chuza, Herod's steward,
and Susanna, and many others, who ministered
unto him of their substance.
4 And when much people were gathered
together, and were come to him out of every
5 city, he spake by a parable : A sower went
out to sow his seed : and as he sowed, some
fell by the way-side ; and it was trodden
down, and the fowls of the air devoured it.
6 And some fell upon a rock ; and as soon
as it was sprung up, it withered away, because
7 it lacked moisture. And some fell among
thorns ; and the thorns sprang up with it,
8 and choaked it. And other fell on good

ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let
 9 him hear. And his disciples asked him, say-
 40 ing, What may this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables ; * that seeing they might not see, and hearing
 11 they might not understand. † Now the parable is this : The seed is the word of God.
 12 Those by the way-side, are they that hear ; then cometh the devil and taketh away the word out of their hearts, lest they should
 13 believe, and be saved. They on the rock *are* those, who when they hear, receive the word with joy ; but these have no root, who for a while believe, and in time of temptation fall
 14 away. And that which fell among thorns are they, who, when they have heard, go forth and are choaked with cares, and riches and pleasures of *this* life, and bring no fruit to
 15 perfection. But that on the good ground are they, who, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.
 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, and they
 17 who enter in may see the light. For nothing is secret that shall not be made manifest :

* See the note on Mat. xiii. 13, &c.

† That is, though they see they may not perceive, and though they hear, they may not understand.

neither any thing hid that shall not be known,
18 and come abroad. Take heed therefore how
ye hear : for whosoever hath, to him shall be
given ; and whosoever hath not, from him
shall be taken, even that which he seemeth to
have.

19 Then came to him *his* mother and his
brethren, and could not come near him for the
20 crowd. And it was told him *by some*, who
said, Thy mother and thy brethren stand with-
21 out, desiring to see thee. And he answered
and said unto them, My mother and my
brethren are they who hear the word of God
and do it.*

22 Now it came to pass on a certain day, that
he went into a ship with his disciples : and he
said unto them, Let us go over unto the other
side of the lake ; and they launched forth.
23 But as they sailed, he fell asleep : and there
came down a storm, of wind on the lake ; and
they were filled *with water*, and were in jeopar-
24 dy. And they came to him, and awoke him,
saying, Master, Master, we perish. Then he
arose, and rebuked the wind, and the raging of
the water : and they ceased, and there was a calm.
25 And he said unto them, Where is your faith ?
And they being afraid, wondered, saying one
to another, What sort of man is this ? for he
commandeth the winds and water even, and
they obey him.

26 And they arrived at the country of the Gada-

* Christ was possessed of the tenderest affections, yet he was not to be prevented from the great business he came to perform by any considerations of sympathy or friendship.

27 renes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man who had demons* long time, and wore no clothes, neither abode
28 in *any* house, but in the tombs. When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of the most high God? I beseech thee torment me
29 not. (For he had commanded the unclean spirit to come out of the man. For often it had caught him: and he was kept bound with chains and in fetters: and he brake the bands, and was driven by the demon into the
30 wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many demons were entered into him.
31 And they besought him, that he would not command them to go out into the deep.
32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into
33 them. And he permitted them. Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choaked.†
34 When they that fed them saw what was done, they fled, and went and told *it* in the city and
35 in the country. Then they went out to see

* All critics agree in rendering this word *demons*. When the *devil* is meant, it is *diabolos*.

† The Jews were forbidden to eat swine: yet it appears they kept them. Our Savior caused them to be destroyed as a reproof for their disobedience.

what was done, and came to Jesus, and found the man out of whom the demons were departed, sitting at the feet of Jesus clothed, and in his right mind :* and they were afraid.

36 They also who saw *it*, told them by what means he that was possessed of the demons was healed.

37 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them : for they were seized with great fear. And he went into the ship, and
38 returned back again. Now the man out of whom the demons were departed, besought him that he might be with him. But Jesus
39 sent him away, saying, Return to thine own house, and shew how great things God hath done for thee. And he went his way, and published throughout the whole city, what great things Jesus had done unto him. And
40 it came to pass, that when Jesus was returned, the people welcomed him, for they were all waiting for him.

41 And behold, there came a man named Jairus, who was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him
42 that he would come into his house : For he had an only daughter, about twelve years of age, and she lay dying.

43 But as he went, the people thronged him. And a woman, having an issue of blood twelve years, who had spent all her living upon

* The description shews that this man had been distracted, or afflicted with raving insanity.

physicians, and could not be healed of any,
44 came behind him, and touched the border of
his garment : and immediately her issue of
45 blood stanchèd. And Jesus said, Who
touched me ? When all denied, Peter, and
they that were with him, said, Master,
the multitude throng and press *thee*, and
46 sayest thou, Who touched me ? And Jesus
said, Somebody hath touched me : for I per-
47 ceive that virtue is gone out of me.* And
when the woman saw that she was not hid,
she came trembling, and falling down before
him, she declared unto him before all the
people for what cause she had touched him,
48 and how she was healed immediately. And
he said unto her, Daughter, be of good
comfort : thy faith hath made thee whole : go
in peace.

49 While he yet spake, one came from the
ruler of the synagogue's *house*, saying to him,
Thy daughter is dead : trouble not the master.
50 But when Jesus heard *it*, he answered him,
saying, Fear not : believe only, and she shall
51 be made whole. And when he came into the
house, he suffered no man to go in, but Peter,
and James, and John, and the father and the
52 mother of the maiden. And all wept, and
bewailed her : but he said, Weep not : she is
53 not dead, but sleepeth. And they derided
54 him, knowing that she was dead. And he
put them all out, and took her by the hand,
55 and called, saying, Maid, arise. And her

* That is, his healing power or virtue. See chap. v. 14.

spirit came again, and she arose immediately :
56 and he commanded to give her food. And
her parents were astonished : but he charged
them that they should tell no man what was
done.

CHAP. IX.

1 THEN he called his twelve disciples to-
gether, and gave them power and authority
2 over all demons, and to cure diseases. And
he sent them to preach the kingdom of God,
3 and to heal the sick. And he said unto them,
Take nothing for your journey, neither staves,
nor scrip, neither bread, neither money ; nei-
4 ther have two coats apiece. And whatsoever
house ye enter into, there abide, and thence
5 depart. And whosoever will not receive you,
when ye go out of that city, shake off the very
dust from your feet, for a testimony against
6 them. And they departed, and went through
the towns, preaching the gospel, and healing
every where.

7 Now Herod the tetrarch heard of all that
was done by him ; and he was perplexed,
because some said that John was risen from
8 the dead ; and some, that Elias had appeared ;
and others, that one of the old prophets was
9 risen again. And Herod said, John I have
beheaded : but who is this of whom I hear
such things ? and he desired to see him.

10 And the apostles, when they were returned,
told him of all they had done. And he took

them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him : and he received them, and spake unto them of the kingdom of God, and healed them

12 who had need of healing. And when the day began to wear away, the twelve came and said unto him, Send away the multitude, that they may go into the towns and country round about, and lodge, and get victuals : for

13 we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes ; except we should go and buy

14 meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a com-

15 pany. And they did so, and made them all

16 sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed *God,** and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled : and there was taken up of fragments that remained twelve baskets.

18 And it came to pass, as he was apart praying with his disciples, he asked them, saying,

19 Who do the people say that I am ? They answering, said, John the Baptist ; but some *say*, Elijah ; and others *say*, that one of the old prophets is risen again. He said unto them, But
20 who say ye that I am ? Peter answering,

* That is, he blessed God for them. See Mark, viii. 6.

21 said, The Christ of God.* And he strictly charged them, and commanded *them* to tell no
22 man that thing, saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 And he said unto them all, If any *man* will come after me, let him deny himself, and take
24 up his cross daily, and follow me. For whosoever will save his life, shall lose it : and whosoever will lose his life for my sake, the
25 same shall save it. For what is a man profited if he gain the whole world, and be lost
26 himself, or cast away ? For whosoever shall be ashamed of me, and of my words, of him will the Son of man be ashamed, when he shall come in his own glory, and *in* that of *his* Father,
27 and of the holy angels. But I tell you of a truth, there are some standing here, who shall not taste of death till they see the kingdom of God.†

28 And it came to pass about eight days after these sayings, he took Peter and John and James, and went up to a mountain to pray.
29 And as he prayed, the appearance of his countenance was altered, and his raiment *was* white
30 and glittering. And behold there talked with him two men, who were Moses and Elias :
31 Who appeared in glory, and spake of his decease which he should accomplish at Jeru-

* That is, the anointed, the Messiah.

† The kingdom of God, or gospel dispensation, was fully established after the ascension of Christ, and of the gifts of the holy Spirit.

32 salem. But Peter, and they that were with him, were heavy with sleep : and when they were awake, they saw his glory, and the two
33 men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for
34 Elijah : not knowing what he said. While he thus spake, there came a cloud, and overshadowed them : and they feared as they
35 entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son : hear him. And when the voice was past, Jesus was found alone. And they kept this secret, and told no man in those days any of those things which they had seen.
37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. And behold one of the
38 company cried out, saying, Master, I beseech thee look upon my son : for he is mine only
39 child. And lo, a spirit taketh him, and suddenly he crieth out, and is convulsed and foameth ; and bruising him, hardly departeth
40 from him. And I besought thy disciples to
41 cast him out ; and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and
42 suffer you ? Bring thy son hither. And as he was coming, the demon threw him down, and he was convulsed. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said
44 unto his disciples, Let these words sink down into your ears : for the Son of man shall be
45 delivered into the hands of men. But they understood not, and it was hidden from them, that they perceived it not : and they feared to inquire of him as to that declaration.

46 Then there was a dispute among them,
47 which of them should be greatest.* And Jesus, perceiving the thoughts of their heart,
48 took a child, and set him by him ; and said unto them, Whosoever shall receive this child in my name, receiveth me ; and whosoever shall receive me, receiveth him that sent me : for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out demons in thy name ; and we forbade him, because he followeth not us.
50 And Jesus said unto him, Forbid *him* not, for he that is not against us, is for us.

51 Now when the time was fulfilled, that he should be received up, he resolutely set his
52 face to go to Jerusalem ; and sent messengers before him ; and as they went, they entered into a village of the Samaritans to make ready
53 for him. But they did not receive him, because his object was to go to Jerusalem.
54 And when his disciples, James and John, saw

The disciples still had worldly and ambitious views.

this, they said, Lord, wilt thou that we command fire to come down from heaven, and
55 consume them, even as Elijah did? But he turned and rebuked them, saying, Ye know
56 not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. Then they went to another village.

57 And it came to pass, as they were on the road, some one said unto him, Lord, I will follow
58 thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath
59 not where to lay *his* head. And he said unto another, Follow me. But he said, Lord, suffer
60 me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
61 And another also said, Lord, I will follow thee; but let me first go bid them adieu who
62 are at home at my bouse. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 AFTER these things, the Lord appointed other seventy also, and sent them two and two before him into every city, and place,
2 whither he himself would go. And he said unto them, The harvest truly is great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labor-

3 ers into his harvest. Go your ways : behold,
I send you forth as lambs among wolves.
4 Carry neither purse, nor scrip, nor shoes : and
5 salute no man by the way. And into what-
ever house ye enter, first say, Peace to this
6 house. And if the son of peace be there, your
peace shall rest upon it ; if not, it shall turn to
7 you again. And in the same house remain,
eating and drinking such things as they give :
for the laborer is worthy of his hire. Go not
8 from house to house. And into whatever city
ye enter, and they receive you, eat such things
9 as are set before you, and heal the sick that
are therein ; and say unto them, The kingdom
10 of God is come nigh unto you.* But into
whatever city ye enter, and they receive you
not, go out into the streets of the same, and
11 say, Even the very dust of your city, which
cleaveth on us, we wipe off against you : not-
withstanding, be ye sure of this, that the king-
12 dom of God is come nigh unto you. But I
say unto you, that it shall be more tolerable
in that day for Sodom, than for that city.
13 Wo unto thee, Chorazin ; wo unto thee, Beth-
saida : for if the mighty works had been done
in Tyre and Sidon, which have been done in
you, they had a great while ago repented, sit-
14 ting in sackcloth and ashes.† But it shall be
more tolerable for Tyre and Sidon at the

* The reign of the Messiah approaches.

† Christ often visited Capernaum, Chorazin and Bethsaida. The people of these cities enjoyed much of his preaching and instructions. Their condemnation must be aggravated in proportion to their abuse of such great privileges.

- 15 judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be
16 thrust down to hell.* He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.
- 17 And the seventy returned again with joy, saying, Lord, even the demons are subject
18 unto us through thy name. And he said unto them, I beheld Satan, as lightning, fall from
19 heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by
20 any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
- 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent,† and hast revealed them unto babes: even so, Father; for so it seemed
22 good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.
- 23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see
24 the things that ye see. For I tell you, that

* The original is *hades*, the place of the dead, not *gehenna*, which is used for the place of torment.

† That is, from men of merely worldly wisdom, who are apt to be self-sufficient and vain.

many prophets and kings have desired* to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

- 25 And behold, a certain lawyer† stood up, and tempted him, saying, Master, what shall
26 I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ?
27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself.
28 And he said unto him, Thou hast answered
29 right : this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And
30 who is my neighbor ? And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded *him*,
31 and departed, leaving *him* half dead. And it was so that a priest went down that way ; and when he saw him, he passed by on the other
32 side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed
33 by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion.
34 And went to him, and bound up his wounds, pouring in oil, and wine, and set him on his

* The pious among the Jews had long been expecting the coming of Christ.

† That is, a teacher, and expounder of the law of Moses given to the Jews, to regulate both their religious and social conduct.

- own beast, and brought him to an inn, and
35 took care of him. And on the morrow, when
he departed, he took out two pence, and gave
them to the host, and said unto him, Take
care of him ; and whatever thou spendest more,
36 when I come again I will repay thee. Which
now of these three, thinkest thou, was neighbor
unto him that fell among the thieves ?
37 And he said, He that shewed mercy on him.
Then Jesus said unto him, Go thou and do
likewise.
- 38 Now it came to pass, as they went on, that
he entered into a certain village ; and a woman
named Martha, received him into her house.
39 And she had a sister called Mary, who also sat
40 at Jesus' feet, and heard his doctrine. But
Martha was occupied in much serving, and
came to him, and said, Lord, dost thou not
care that my sister hath left me to serve alone ?
41 bid her therefore that she help me. And
Jesus answered, and said unto her, Martha,
Martha, thou art anxious, and troubled about
42 many things : But one thing is needful : and
Mary hath chosen that good part, which shall
not be taken away from her.

CHAP. XI.

- 1 AND it came pass, that as he was praying
in a certain place, when he ceased, one of his
disciples said unto him, Lord, teach us to pray
2 as John also taught his disciples. And he said
unto them, When ye pray, say, Our Father

who art in heaven, hallowed be thy name.
Thy kingdom come. Thy will be done, as
3 in heaven, so in earth. Give us day by day
4 our daily bread. And forgive us our sins;
for we also forgive every one that is indebted
to us. And lead us not into temptation; but
5 deliver us from evil. And he said unto them,
Which of you shall have a friend, and shall
go unto him at midnight, and say unto him,
6 Friend, lend me three loaves: For a friend
of mine in his journey is come to me, and I
7 have nothing to set before him: And he from
within shall answer, and say, Trouble me not:
the door is now shut, and my children are
with me in bed; I cannot rise and give thee.
8 I say unto you, Though he will not rise and
give him, because he is his friend, yet because
of his importunity he will rise and give him
9 as many as he needeth. And I say unto you,
ask, and it shall be given you; seek, and ye
shall find; knock, and it shall be opened unto
10 you. For every one that asketh, receiveth;
and he that seeketh, findeth; and to him that
11 knocketh, it shall be opened. If a son shall
ask bread of any of you who is a father, will
he give him a stone? or if ~~he~~ ask a fish, will
12 he for a fish give him a serpent? Or if he shall
13 ask an egg, will he offer him a scorpion? If
ye then, who are evil, know *how* to give good
gifts unto your children: how much more
shall *your* heavenly Father give the Holy Spirit
to them that ask him?
14 And he was casting out a demon, and it
was dumb. And it came to pass when the

demon was gone out, the dumb spake ; and
15 the people wondered. But some of them
said, He casteth out demons through Beelze-
16 bub, the chief of demons. And others, tempt-
ing *him*, sought of him a sign from heaven.
17 But he, knowing their thoughts, said unto them,
Every kingdom divided against itself, is
brought to desolation ; and a house opposed to
18 a house, is ruined. If Satan also be divided
against himself, how shall his kingdom stand ?
For ye say that I cast out demons through
19 Beelzebub. Now if I by Beelzebub cast out
demons, bywhom do your sons cast them out ?
20 therefore shall they be your judges. But if I
with the finger of God* cast out demons, no
doubt the kingdom of God is come unto you.
21 When a strong man armed keepeth his palace,
22 his goods are in peace : But when a stronger
than he shall come upon him, and overcome
him, he taketh from him all his armour wherein
23 he trusted, and divideth his spoils. He that is
not with me, is against me : and he that gath-
24 ereth not with me, scattereth. When the
unclean spirit is gone out of a man, he walketh
through dry places, seeking rest ; and finding
none, he saith, I will return unto my house
25 whence I came out.† And when he cometh,
26 he findeth it swept and furnished. Then he
goeth and taketh to him seven other spirits
more wicked than himself ; and they enter in,
and dwell there : and the last state of that man
is worse than the first.

* See Mat. xii. 28.

† See note to Mat. xii. 43, 44. See also 2 Pet. xi. 20.

- 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breast which thou hast sucked.
- 28 But he said, Yea, rather blessed *are* they who hear the word of God and keep it.
- 29 And when the people were gathered thick together, he began to say, This is an evil generation :* they seek a sign ; and no sign shall be given it, but the sign of Jonas the prophet.
- 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
- 31 The queen of the south shall rise up in the judgment against the men of this generation, and condemn them ; for she came from the utmost parts of the earth, to hear the wisdom of Solomon ; and behold, a greater than
- 32 Solomon *is here*. The men of Nineveh shall rise up in the judgment against this generation, and shall condemn it : for they repented at the preaching of Jonas ; and behold, a greater than Jonas *is here*.
- 33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they who
- 34 come in may see the light. The lamp of the body is the eye : therefore when thine eye is sound, thy whole body is enlightened ; but when *thine eye* is evil, thy body is full of

* They were most perverse and depraved. Though Jesus performed the most stupendous miracles, they still wanted to see a sign from heaven ; and his mighty works they ascribed to the power of Satan.

35 darkness. Take heed therefore, that the light
36 which is in thee be not darkness. If then thy
whole body be enlightened, having no part
dark, the whole shall be full of light, as when
the bright shining of a candle doth give thee
light.

37 While he was speaking, a certain Pharisee
asked him to dine with him : and he went in,
38 and sat down to meat. And when the Phari-
see saw *it*, he wondered that he had not washed
39 before dinner. And the Lord said unto him,
Ye Pharisees do indeed make clean the outside
of the cup and dish ; but your inward part is
40 full of rapine and malice. Ye fools, did not he
who made that which is without, make that
41 which is within also ? But rather give alms of
such things as ye have ; and behold, all things
42 are clean unto you. But wo unto you, Phari-
sees : for ye pay tithe of mint, and rue, and all
manner of herbs, and neglect justice and the
love of God : These ye ought to have done, and
43 not to leave the other undone. Wo unto you,
Pharisees : for ye love the uppermost seats in
the synagogues, and salutations in the markets.
44 Wo unto you, scribes and Pharisees, hypo-
crites : for ye are as graves which are not seen,
and men who walk over *them* are not aware of
them.

Then one of the lawyers* said unto him,
Master, thus saying, thou dost reproach us
46 also. And he said, Wo unto you also, *ye* law-
yers : for ye lade men with burthens : griev-

* Doctors or teachers of the Jewish laws.

ous to be borne, but ye yourselves touch not
 47 the burdens with one of your fingers. Wo
 unto you : for ye build the sepulchres of the
 48 prophets, and your fathers killed them. Truly
 ye bear witness, that ye allow the deeds of
 your fathers : for they indeed killed them, and
 49 ye build their sepulchres. Therefore also said
 the wisdom of God,* I will send them pro-
 phets and apostles, and *some* of them they will
 50 slay and persecute : That the blood of all the
 prophets, which was shed from the foundation
 of the world, may be required of this genera-
 51 tion. From the blood of Abel, unto the blood
 of Zacharias, who perished between the altar
 and the temple : verily I say unto you, it
 52 shall be required of this generation. Wo unto
 you, lawyers : for ye have taken away the key
 of knowledge : ye entered not in yourselves,
 and them that were entering in ye hindered.
 53 And as he said these things unto them, the
 scribes and the Pharisees addressed him rudely,
 and interrogated him on many subjects *with a*
 54 *view* to provoke him ; endeavoring to ensnare
 him and to find some expression as matter of
 accusation against him.

CHAP. XII.

1 IN the mean time, when there were gathered
 together an innumerable multitude of people, so

* See Matt. xxiii, 24. In the Old Testament there is no
 passago corresponding to this.

that they trod one upon another. he said unto his disciples, Above all things beware of the heaven
2 of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ;
3 neither hidden, that shall not be known. And whatsoever ye have spoken in darkness, shall be heard in the light ; and that which ye have spoken in the ear in closets, shall be proclaimed
4 upon the house-tops. And I say unto you, my friends, be not afraid of them who kill the body, and after that have no more that they
5 can do. But I will forewarn you whom ye shall fear : Fear him who, after he hath killed, hath power to cast into hell ; yea, I say unto
6 you, fear him. Are not five sparrows sold for two farthings ? yet not one of them is forgotten before God ; and even the very hairs of your head are all numbered. Fear not
7 therefore : ye are of more value than many sparrows. Also I say unto you, whosoever shall confess me before men, him the Son of
8 man will also confess before the angels of God.
9 But he that denieth me before men, shall be
10 denied before the angels of God. And whosoever shall speak a word against the Son of man, it may be forgiven him ; but he who blasphemeth the Holy Spirit shall not be
11 forgiven. And when they bring you unto the synagogues, and *unto* magistrates and rulers, take no thought how, or what thing ye shall
12 answer, or what ye shall say : For the Holy Spirit shall teach you in the same hour what
13 ye ought to say. And one of the company said unto him, Master, speak to my brother,

14 that he divide the inheritance with me. And
he said unto him, Man, who made me a judge,
15 or arbiter for you ? Then he said unto them,
Take heed, and beware of covetousness : for
a man's life consisteth not in the abundance of
16 the things which he possesseth. And he
spake a parable unto them, saying, The
ground of a certain rich man brought forth
17 plentifully : and he thought within himself,
saying, What shall I do, since I have no room
18 where to bestow my fruits ? And he said,
I will do this ; I will pull down my barns,
and build greater ; and there will I bestow
19 all my fruits and my goods. And I will say
to my soul, Soul, thou hast much goods laid
up for many years ; take thine ease, eat, drink,
20 and be merry. But God said unto him, *Thou*
fool, this night thy soul shall be required of
thee ; then whose shall those things be which
21 thou hast provided ? So is he that layeth up
treasure for himself *here*, and is not rich to-
wards God.

22 And he said unto his disciples, Therefore I
say unto you, Take no anxious thought for
your life, what ye shall eat, neither for the body
23 what ye shall put on. The life is more than
24 meat, and the body than raiment. Consider
the ravens : for they neither sow nor reap ;
they have not store house, nor barn ; but God
feedeth them : How much more are ye bet-
25 ter than the birds ? And which of you by
being anxious can add to his stature one cubit ?
26 If ye then be not able to do that thing which
is least, why are ye anxious for the rest ?

- 27 Consider the lilies how they grow : They
neither toil nor spin ; and yet I say unto you,
that Solomon, in all his glory, was not arrayed
28 like one of these. If then God so clothe the
grass, which is to-day in the field, and to-
morrow is cast into the oven ; how much
more *will he clothe* you, O ye of little faith ?
29 And seek not chiefly what ye shall eat, or what
ye shall drink, neither be of anxious mind.
30 For all these things do the nations of the world
seek after ;* and your father knoweth that ye
have need of these things.
- 31 But rather seek ye the kingdom of God,
and all these things shall be added unto you.
32 Fear not, little flock ; for it is your Father's
33 good pleasure to give you the kingdom. Sell
what ye have, and give alms : provide your-
selves bags which wax not old, a treasure in
the heavens which faileth not, where no thief
34 approacheth, neither moth corrupteth. For
where your treasure is, there will your heart
35 be also. Let your loins be girded about, and
36 *your* lights burning ; and ye yourselves like
men who wait for their master, when he will
return from the wedding ; that, when he cometh
and knocketh, they may open unto him im-
37 mediately. *Blessed are* those servants, whom
the master, when he cometh, shall find watch-
ing ; verily I say unto you, that he shall gird
himself, and make them to sit down to meat,
38 and will come and serve them. And if he
shall come in the second watch, or come in the

* The world generally seeketh for such things.

third watch, and find *things* so, blessed will be
39 those servants. For this ye know, that if the
master of the house had known what hour the
thief would come, he would have watched,
and not have suffered his house to be broken
40 through. Be ye then always ready ; for the
Son of man cometh at an hour, when ye think
not.

41 Then Peter said unto him, Lord, dost thou
address this comparison to us, or to all *men* ?
42 And the Lord said, Who then is that faithful
and wise steward, whom *his* lord shall make
ruler over his household, to give *the* portion of
43 food in due season ; Blessed is that servant,
whom his lord, when he cometh, shall find
44 thus employed. Verily, I say unto you, that
45 he will make him ruler over all he hath. But
if that servant should say in his heart, My lord
delayeth his coming ; and should begin to
beat the men-servants and maidens, and to eat
46 and to drink, and be drunken ; the Lord of
that servant will come in a day when he looketh
not for him, and at an hour when he is not
aware, and will discard him, and appoint him
47 his portion with unbelievers. And that ser-
vant, who knew his lord's will, and prepared
not *himself*, neither *did* according to his will,
48 shall be beaten much. But he that knew not,
and did commit things worthy of stripes, shall
be beaten but little. For unto whomsoever
much is given, of him will much be required :
and to whom men have committed much, of
him they will ask the more.

49 I am come to send fire on the earth, and
 50 what will I, if it be already kindled ?* But I
 have a baptism to be baptized with,† and how
 51 am I distressed till it be accomplished ! Suppose ye that I am come to give peace on the
 earth ? I tell you, nay ; but rather division.‡
 52 For from henceforth there shall be five in one
 house divided, three against two, and two
 53 against three. The father shall be divided
 against the son, and the son against the father ;
 the mother against the daughter, and the daugh-
 ter against the mother ; the mother-in-law
 against her daughter-in-law, and the daughter-
 in-law against her mother-in-law.

54 And he said also to the people, When ye see
 a cloud rise out of the west, immediately ye
 55 say, 'There will be rain ; and so it is. And
 when the south wind blows, ye say, There will
 56 be heat : and it cometh to pass. Ye hypo-
 crites, ye can discern the face of the sky, and of
 the earth ; but how is it *that* ye do not discern
 57 this time ?§ Yea, and of yourselves even why
 judge ye not what is right ?

58 When thou goest with thine adversary to
 the magistrate, *while* in the way, endeavor to
 be delivered from him ; lest he carry thee to
 the judge, and the judge deliver thee to the

* Christ here speaks prophetically.

† He here alludes to his sufferings.

‡ This is to be considered as prophetic. Our Lord knew what would be the opposition to his religion, and how his disciples would be persecuted.

§ They saw enough in the miracles of Christ, to convince them that he was the Messiah, who was to come.

59 officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite:

CHAP. XIII.

- 1 AT that time there were some present who told him of the Galileans, whose blood Pilate
 2 had mingled with their sacrifices.* And Jesus answering, said unto them, Do ye suppose that these were sinners above all the Galileans,
 3 because they suffered such things? I tell you, nay: but, except ye repent, ye shall all
 4 likewise perish. Or those eighteen on whom the tower in Siloam fell, and slew them, do ye think that they were sinners above all that
 5 dwelt in Jerusalem? I tell you, nay: but, except ye repent, ye shall all likewise perish.
 6 He spake also this parable: A certain *man* had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none.
 7 Then he said unto the dresser of his vineyard, Behold, these three years I have come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?
 8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And it may bear fruit, but if not, after that thou shalt cut it down.

* It is supposed these Galileans had openly and forcibly opposed the authority of the Roman governor. The enemies of Christ pretended he also was opposed to the laws of Cæsar.

- 10 And he was teaching in one of the syna-
11 gogues on the sabbath. And behold, there
was a woman who had a spirit of infirmity*
eighteen years, and was bowed together and
12 could not even look up. And when Jesus
saw her, he called *her* to him, and said unto
her, Woman, thou art loosed from thine in-
13 firmity. And he laid *his* hands on her : and
immediately she stood up right, and glorified
14 God. And the ruler of the synagogue answered
with indignation, because that Jesus had
healed on the sabbath day, and said unto the
people, There are six days in which men
ought to work : in them therefore come and
15 be healed, and not on the sabbath-day. The
Lord then answered him, and said, *Thou*
hypocrite, doth not each one of you on the
sabbath loose his ox, or ass from the stall, and
16 lead it away to watering? And ought not this
woman, being a daughter of Abraham, whom
Satan hath bound, lo, these eighteen years, be
loosed from this bond on the sabbath-day?
17 And when he had said these things, all his
adversaries were ashamed : but the people
rejoiced for all the glorious things that were
done by him.
- 18 Then he said, Unto what is the kingdom of
God like? and whereunto shall I resemble it?
19 It is like a grain of mustard-seed, which a man
took, and cast into his garden, and it grew,

* This undoubtedly was mere disease; but it appears the Jews had an opinion that sickness was inflicted by Satan; or that evil spirits possessed those who were subject to uncommon disorders.

and waxed a great tree ; and the fowls of the
20 air lodged in the branches of it. And again
he said, Whereunto shall I liken the kingdom
21 of God ? It is like leaven, which a woman took
and hid in three measures of meal, till the
22 whole was leavened. And he went through
the cities and villages teaching, and journeying
23 towards Jerusalem. Then one said unto him,
Lord, are there few who are saved ? And he
24 said unto them, Strive to enter in at the strait
gate : I assure you, that many will seek to
25 enter in, and shall not be able. When once
the master of the house is risen up, and hath
shut the door, and ye begin to stand without,
and to knock at the door, saying, Lord, Lord,
open unto us ; then he will answer and say
unto you, I know you not whence you are :
26 And ye will be ready to say, We have eaten
and drunken in thy presence, and thou hast
27 taught in our streets. But he will say, I tell
you, I know you not whence ye are ; depart
28 from me, all *ye* workers of iniquity. There
shall be weeping and gnashing of teeth, when
ye shall see Abraham, and Isaac, and Jacob,
and all the prophets in the kingdom of God,
29 and *yourselves* thrust out. And they shall
come from the east and the west, and from the
north and south, and shall sit down in the
30 kingdom of God. And behold, there are last
who shall be first, and there are first who
shall be last.

31 The same day there came some of the Phar-
isees, saying unto him, Get thee out, and de-
32 part hence : for Herod will kill thee. And

he said unto them, Go ye, and tell that fox,* behold, I cast out demons, and perform cures to-day and to-morrow, and the third day I shall
 33 be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following : for it cannot be that a prophet perish out of
 34 Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen *gathereth* her brood under *her* wings, and ye would not !
 35 Behold your house is left unto you desolate. Verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

1 AND as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, they watched him. And behold, there was a certain man before him who had
 2 the dropsy. And Jesus addressed the lawyers and Pharisees, and said, Is it lawful to heal on
 3 the sabbath-day.† But they made no reply.

* Our Savior calls Herod a fox, to express his opinion of the low cunning, deceit and subtlety of that prince.

† It is said there were no sects known among the Jews until after the times of the inspired prophets. When Christ was on earth, it appears, that they were distinctly marked ; and that some of them were very erroneous in their opinions, and corrupt in their practices. The Sadducees, like the Epicureans among the heathens, confined their views to the present world. They did not believe in

- And he took the man and healed him, and let
5 him go. Then he addressed them, saying,
Which of you shall have an ass or an ox fallen
into a pit, and will not immediately pull him
6 out on the sabbath-day? And they could not
answer him to these things.
- 7 And he spake a parable to those who were
bidden, when he marked how they chose out
8 the chief rooms; saying unto them, When
thou art invited by any one to a feast, sit not
down in the highest room, lest a more honor-
able man than thou be *also* invited by him.
- 9 And he that invited thee and him, come and
say to thee, Give this man place; and thou
begin with shame to take the lowest room.
- 10 But when thou art invited, go and sit down
in the lowest room; that when he who invited
thee cometh, he may say unto thee, Friend,
go up higher: then shalt thou have honor in
the presence of them that sit at meat with thee.
- 11 For whosoever exalteth himself shall be abased,
and he that humbleth himself shall be exalted.

a future state of existence and retribution, and of course were destitute of all religious principles. But though much opposed to the sect of the Pharisees, they united with them in persecuting and crucifying our Lord. The *Pharisees* made great pretensions to sanctity; but they were hypocritical and insincere; inattentive to the great duties of religion, and careful only to observe its rites and ceremonies. The Scribes and Doctors of the law, or Lawyers, as they are often called in the New Testament, were teachers and expounders of the Mosaic law to the common people. But while they taught others, they were themselves, in most cases, indifferent to the moral precepts inculcated in the law and prophets; and by their traditions and glosses made the word of God of no effect.

- 12 Then he said also to the person who had invited him, When thou makest a dinner, or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor rich neighbors; lest they also invite thee again, and a recompence
13 be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind:
14 And thou shalt be blessed; for they cannot recompense thee: But thou shalt be remunerated at the resurrection of the just.
- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.* Then said he unto him, A certain man made a great supper, and invited
16 many: And sent his servant at supper-time to say to them that were invited, Come, for all
17 things are now ready.† And they all, as one, began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it. I pray thee have
18 me excused. Another said, I have bought five yoke of oxen, and I go to prove them: I
19 pray thee have me excused. And another said, I have married a wife, and therefore I cannot
20 come. Then the servant came, and shewed his lord these things. And the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the

* That is, in the reign of the Messiah.

† This parable was spoken with reference to the Jews, who were rejected for their unbelief, and to the calling of the Gentile heathen world. The offers of the gospel are free to all—all are invited and urged to accept salvation.

22 maimed, and the halt, and the blind. And
the servant said, Sir, it is done as thou hast
23 commanded, and yet there is room. And the
master said unto the servant, Go out into the
highways and hedges, and compel them to
24 come in, that my house may be filled. For I
say unto you, that none of those men who
were invited, shall taste of my supper.

25 And there went great multitudes with him:
26 and he turned, and said unto them, If any one
come to me, and hate not his father, and mo-
ther, and wife, and children, and brethren, and
sisters, yea, and his own life also, he cannot
27 be my disciple.* And whosoever doth not
bear his cross, and come after me, cannot be
28 my disciple. For which of you intending to
build a tower, sitteth not down first, and count-
eth the cost, whether he has *sufficient* to finish
29 it? Lest perhaps, after he hath laid the foun-
dation, and is not able to finish it, all that be-
30 hold it, begin to mock him, saying, This man
began to build, and was not able to finish.
31 Or what king going to make war against an-
other king, sitteth not down first, and consult-
eth whether he be able with ten thousand to
meet him that cometh against him with twenty
32 thousand? Or while the other is yet a great
way off, he sendeth an embassy, and desireth
33 peace. So likewise, whosoever he be of you
that forsaketh not all that he hath, he cannot be
my disciple.†

* See chap. viii. 21. also Mark viii. 34. Mat. xvi. 24.

† This had more immediate reference to the first Chris-
tians. Yet all are obliged to practise the self-denying du-
ties, and in many respects to make sacrifices in the cause of

34 Salt is good: but if the salt have lost his
35 savour, wherewith shall it be seasoned? It is
neither fit for the land, nor yet for the dung-
hill: *but* men cast it out. He that hath ears
to hear, let him hear.

CHAP. XV.

1 THEN drew near unto him all the publi-
2 cans and sinners to hear him. And the Phar-
isees and scribes murmured, saying, This man
receiveth sinners, and eateth with them.

3 And he spake this parable unto them, say-
4 ing, What man of you, having an hundred
sheep, if he lose one of them, doth not leave
the ninety and nine in the wilderness, and go
5 after that which is lost, until he find it? And
when he hath found *it*, he layeth *it* on his
6 shoulders rejoicing. And when he cometh
home, he calleth together *his* friends and neigh-
bors, saying unto them, Rejoice with me; for
7 I have found my sheep which was lost. I
say unto you, that there will be joy also in
heaven over one sinner that repenteth,* more
than over ninety and nine just persons who
8 need no repentance. Either what woman
having ten pieces of silver, if she lose one piece,
doth not light a candle, and sweep the house,
9 and seek diligently till she find *it*? And when

* This is one of those texts of scripture, which are not to be construed in a strictly literal sense. The meaning here is, that the reformation of a sinner is highly acceptable to God, and gives great joy to the angels of heaven.

she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me ; for I have found the piece which I had lost.

10 I declare to you, there is joy also in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons :*

12 And the younger of them said to his father, Father, give me the portion of goods that belongs to me. And he divided to each his liv-

13 ing. And not many days after, the younger son gathered all together, and made a journey into a far country, and there wasted his sub-

14 stance in riotous living. And when he had spent all, there arose a severe famine in that

15 land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed

16 swine. And he would have filled his belly with the husks that the swine did eat : for no

17 man gave unto him. And when he came to himself he said, How many hired servants of

18 my father have bread enough and to spare, while I perish with hunger ! I will arise and go to my father, and will say unto him, Father,

19 I have sinned against heaven, and before thee, and am no more worthy to be called thy son :
20 make me as one of thy hired servants. And he arose, and came to his father. But when

* This is a most beautiful and instructive parable ; while it shews the folly and thoughtlessness of men, it displays the divine compassion ; and teaches that God is ready to pardon the penitent, returning sinner, who sees and forsakes the ever of his ways.

he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his
21 neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be
22 called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes
23 on *his* feet. And bring hither the fatted calf,
24 and kill it; and let us eat and rejoice: For this my son was dead, and is alive again; he was lost, and is found. And they began to
25 rejoice. Now his elder son was in the field; and as he came and drew nigh to the house,
26 he heard music and dancing. And he called one of the servants, and asked what these things
27 meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in health.
28 And he was angry, and would not go in: therefore came his father out, and intreated him.
29 And he answering, said to his father, Lo, these many years I have served thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might
30 rejoice with my friends: But as soon as this thy son was come, who hath wasted thy living with harlots, thou hast killed for him the fatted
31 calf. And he said unto him, Son, thou art
32 ~~ever~~ with me and all that I have is thine. It is proper that we should rejoice, and be glad
~~for~~ this thy brother was dead, and is alive again; he was lost, and is found.

CHAP. XVI.

1 AND he said also unto his disciples, There
was a certain rich man who had a steward ;
and the same was accused unto him, that he
2 had wasted his goods. And he called him,
and said unto him, How is it that I hear this
of thee ? give an account of thy stewardship :
3 for thou must be no longer steward. Then
the steward said within himself, What shall I
do ? for my lord taketh away from me the
stewardship ? I cannot dig, and to beg I am
4 ashamed. I am resolved what to do, that
when I am put out of the stewardship, they
5 may receive me into their houses. So he called
every one of his lord's debtors unto him, and
said unto the first, How much owest thou unto
6 my lord ? And he said, An hundred meas-
ures of oil. And he said unto him, Take thy
bill, and sit down quickly, and write fifty.
7 Then said he to another, And how much owest
thou ? And he said, An hundred measures of
wheat. And he said unto him, Take thy bill
8 and write fourscore. And the master com-
mended the unjust steward ; because he had
done *wisely* :* for the children of this world
are in their generation more prudent than the
9 children of light. And I say unto you, Make
to yourselves friends by the right use of riches ;
that, when ye fail, ye may be received into

* Cunningly, or prudently for himself

10 everlasting habitations.* He that is faithful in
that which is least, is faithful also in much ;
and he that is unjust in the least, is unjust also
11 in much. If therefore ye have not been faithful
in the unrighteous mammon, who will com-
12 mit to your trust the true *riches*? And if ye
have not been faithful in that which is another
man's, who shall give you that which is your
own ?

13 No servant can serve two masters : for either
he will hate one, and love the other ; or he will
hold to one, and despise the other. Ye cannot
14 serve God and mammon. And the Pharisees
who were covetous, heard all these things, and
15 they derided him. And he said unto them,
Ye are they who justify yourselves before men ;
but God knoweth your hearts : for often that
which is in high estimation with men is an
16 abomination in the sight of God. The law and
the prophets *were* until John ; since that time
the kingdom of God is preached, and every
17 man presseth into it.† And it is easier for
heaven and earth to pass, than one tittle of the
18 law to fail. Whosoever putteth away his wife,
and marrieth another, committeth adultery,

* Our Lord here recommends compassion and charity, by the consideration of the future happiness which is reserved for those, who, in addition to other good qualities, appropriate their worldly treasures to the comfort and relief of their fellow men.

† The people were very anxious to hear the doctrines of the gospel and to be interested in the Messiah's kingdom. They thought them to be great, and whether they were rightly disposed, or not, yet certainly they wished to be benefitted by Christ.

and whosoever marrieth her who is put away from *her* husband, committeth adultery.

- 19 There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day : * There was also a certain
20 beggar, named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, * the dogs came and licked
21 his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom. † The rich man also died, and
22 was buried : And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off,
23 and Lazarus in his bosom : And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I
24 am tormented in this flame. But Abraham said, Son, remember, that thou in thy life-time didst receive thy good things, and likewise Lazarus evil things : but now he is comforted,
25 and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass hence to you, cannot ; neither can they pass thence to us.
26 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's
27 house ; for I have five brethren ; that he may testify unto them, lest they also come into this
28

* This is a parable used by Christ for the purpose of conveying useful instruction ; but not to be supposed real, in every particular.

† That is, into the presence and company of Abraham.

29 place of torment. Abraham saith unto him,
 They have Moses and the prophets ; let them
 30 hear them. And he said, Nay, father Abra-
 ham : but if one went unto them from the
 31 dead, they would repent. And he said unto
 him, If they hear not Moses and the prophets,
 neither will they be persuaded, though one rose
 from the dead.*

CHAP. XVII.

- 1 THEN said he unto the disciples, It is im-
 possible but that offences will come :† but
- 2 woe *unto him* through whom they come. It
 were better for him that a millstone were hang-
 ed about his neck, and he cast into the sea,
 than that he should ensnare one of these little
 ones.
- 3 Take heed then to yourselves ; If thy broth-
 er trespass against thee, rebuke him ; but if
- 4 he repent, forgive him. And if he trespass
 against thee seven times in a day, and seven
 times in a day turn again to thee, saying, I
- 5 repent ; thou shalt forgive him. And the
 apostles said unto the Lord, increase our faith.
- 6 And the Lord replied, If ye had faith as a grain
 of mustard-seed, ye might say unto this syc-
 mine-tree, Be thou plucked up by the root,

* The common evidences of the truth of revelation are sufficient to satisfy candid and attentive minds ; and those of different dispositions would not probably be convinced by extraordinary events.

† Such is the nature and condition of man, that it is morally certain causes of offence will happen.

and be thou planted in the sea ; and it should
 7 obey you. But which of you having a servant
 plowing, or feeding cattle, will say unto him by
 and by when he is come from the field, Go,
 8 and sit down to meat ? And will not rather
 say unto him, Make ready that I may sup ;
 and gird thyself, and serve me, till I have eaten
 and drunken ; and afterward thou shalt eat
 9 and drink ? Is he obliged to that servant, be-
 cause he did the things that were commanded
 10 him ? I think not. So likewise ye, when ye
 shall have done all those things which are com-
 manded you, say, We are unprofitable ser-
 vants : we have only done that which was our
 duty to do.*

11 And it came to pass, as he went to Jerusalem,
 that he passed through the midst of Samaria,
 12 and Galilee. And as he entered into a certain
 village, there met him ten men who were
 13 lepers, who stood afar off : And they lifted up
their voices, and said, Jesus, Master, have
 14 mercy on us. And when he saw *them*, he
 said unto them, Go shew yourselves unto the
 priest. And it came to pass that as they went
 15 they were cleansed. And one of them, when
 he saw that he was healed, turned back, and
 16 with a loud voice glorified God, and fell down
 on *his* face at Jesus' feet, giving him thanks ;
 17 and he was a Samaritan. And Jesus said,
 Were there not ten cleansed ? and where are
 18 the nine ? Are none found who have returned

* Our best virtues and services cannot promote the divine felicity, and therefore do not oblige God to confer favours on us.

to give glory to God, but this stranger ?
19 And he said unto him, Arise go thy way ; thy
faith hath made thee whole.
20 * And being asked by the Pharisees, when the
kingdom of God would come,* he answered
them and said, The kingdom of God cometh
21 not with observation.† Neither shall they say,
Lo here ; or, Lo there it is : for behold, the
22 kingdom of God is within you. Then he said
unto the disciples, The days will come when
ye will desire to see one of the days of the
23 Son of man, and ye shall not see it. And they
shall say to you, See here ; or, See there : go
24 not after *them*, nor follow *them*. For as the
lightning which lighteneth from one place
under heaven, shineth unto another *part* under
heaven ; so shall also the Son of man be in his
25 day. But first he must suffer many things,
26 and be rejected of this generation. And as it
was in the days of Noah, so shall it be also in
27 the days of the Son of man.‡ They did eat,
they drank, they married wives, they were
given in marriage, until the day that Noah
entered into the ark ; and the flood came,
28 and destroyed them all. So also as it was in
the days of Lot : they did eat, they drank,
they bought, they sold, they planted, they

* Or when would the reign of the Messiah commence.

† That is, with external parade or splendor ; but is known by its effects on the hearts and lives of men.

‡ The destruction of Jerusalem was as unexpected to the Jews, as the flood to the Antediluvians : or the fire from heaven to the people of Sodom and Gomorrah. Josephus informs us the slaughter was immense.

29 builded ; but the same day that Lot went out
 of Sodom, it rained fire and brimstone from
 30 heaven, and destroyed them all. Even thus
 shall it be in the day when the Son of man is
 31 revealed. In that day, he who shall be upon
 the house-top, and his stuff in the house, let
 him not come down to take it away : and he
 who is in the field, let him likewise not return
 32 back. Remember Lot's wife. Whosoever will
 33 seek to save his life, shall lose it ; and whoso-
 34 ever shall lose his life, shall preserve it.* I tell
 you, in that night there shall be two *men* in one
 bed ; the one shall be taken and the other
 35 shall be left. Two shall be grinding together ;
 the one shall be taken, and the other left.
 36 Two shall be in the field ; the one shall be
 37 taken and the other left. And they answered
 and said unto him, Where, Lord ? And he
 said unto them, Wheresoever the body is,
 thither will the eagles be gathered together.†

CHAP. XVIII.

1 AND he spake a parable unto them, that
 men ought always to pray, and not to faint ;
 2 saying, There was in a city a judge, who
 3 neither feared God, nor pitied man. And
 there was a widow in that city ; who came
 unto him, saying, Avenge me of mine adversary,

* See note to Matthew, x. 39. xvi. 26.

† That is, wherever the Jewish people are, there will the Roman soldiers (whose standard is an eagle) assemble to attack and slay them.

4 And he would not for a time : but afterward
he said within himself, Though I fear not God,
5 nor care for man ; yet as this widow giveth me
trouble, I will ^{avenge} her, lest by perpetual appli-
6 cation she weary me. And the Lord said, Do
7 ye hear what the unjust judge saith ? And will
not God *much more* avenge his own elect, who
cry day and night unto him ? and will he long
8 delay in their cause ? I tell you, that he will
soon do them justice. However, when the
Son of man cometh, shall he find faith on the
earth ?*

9 And he spake another parable to some who
trusted in themselves that they were righteous,
10 and despised others : Two men went up to
the temple to pray ; the one was a Pharisee,
11 and the other a publican. The Pharisee stood
by himself and prayed thus, God I thank thee,
that I am not like other men, extortioners,
unjust, adulterers ; or even as this publican.
12 I fast twice in the week, I pay tithes of all I
13 possess. And the publican, standing afar off,
would not lift up even his eyes to heaven, but
smote upon his breast, saying, God, be merci-
14 ful to me a sinner. I assure you, this man went
down to his house approved ; but the other not :
for every one that exalteth himself shall be
abased : but he that he that humbleth himself
15 shall be exalted. Then they brought infants
to him, that he might touch them : but when *his*
16 disciples saw *it* they rebuked them. But Jesus

* A question often implies a negative. The idea is, that when Christ should come to destroy the wicked, unbelieving Jews, they would have no belief or expectation of it.

called them unto him, and said, Suffer these little children to come unto me, and forbid them not :
 17 for such is the kingdom of God.* Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child,† shall
 18 not enter into it. And one of the rulers asked him, saying, Good Master, what shall I do to
 19 inherit eternal life ? And Jesus said unto him, Why dost thou call me good ? none is *perfect-*
 20 *ly* good, but one, even God. Thou knowest the commandments ; Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.
 21 And he said, All these I have kept from my
 22 youth. Now when Jesus heard this, he said, Thou art wanting in one thing : sell all that thou hast, and give to the poor ; and thou shalt have treasure in heaven : and come, follow me. And when he heard this, he was overcome with sorrow, for he was very rich.
 24 And when Jesus saw that he was in great sorrow, he said, How hardly shall they that have riches enter into the kingdom of God !
 25 For it is easier for a camel to go through a needle's eye : than for a rich man to enter
 26 into the kingdom of God. And they that
 26 heard it, said, Who then can be saved ? And he said, The things which are impossible with
 28 men, are possible with God. Then Peter said,
 29 Lo, we have left all and followed thee. And he said unto them, Verily I say unto you,

* By kingdom of God, is to be understood the Gospel, or the christian church.

† That is, with humility, and a teachable disposition.

there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who, shall not receive much more in this present time,* and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and insulted, 32 and spitted on; And they shall scourge *him*, and put him to death; but the third day he shall rise again. But they understood not this declaration; and it was hidden from them, nor did they know *the meaning* of that which was spoken.

35 And it was so, that, as he was come nigh unto Jericho, a blind man sat by the way begging; and hearing the multitude pass by, he 36 asked what it meant. And they told him, that 37 Jesus of Nazareth passeth by. And he cried, saying, Jesus, *thou* son of David, have mercy 38 on me.† And they who went before rebuked him, that he should be silent: but he cried so much the more, *Thou* son of David, have 39 mercy on me. And Jesus stopped; and com-

*The sincere christian in this life even has more pleasure than the worldly-minded, derived from the practice of virtue and the supports of divine grace.

† The Jews believed the Messiah would be descended from David. And the fame of Jesus had already become great, so that he was believed by many to be the Messiah.

manded him to be brought unto him : and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight : thy faith hath saved thee : And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.



CHAP. XIX.

1 AND *Jesus* entered and passed through
 2 Jericho. And behold *there was* a man named
 Zaccheus, who was the chief among the pub-
 3 licans, and he was rich. And he wished to see
 Jesus, who he was : and could not for the crowd,
 because he was low in stature. And he ran
 before, and climbed up into a sycamore-tree to
 5 see him : for he was to pass that way. And
 when Jesus came to the place, he looked up,
 and saw him, and said unto him, Zaccheus,
 make haste, and come down : for to-day I
 6 must abide at thy house. And immediately
 he came down and received him joyfully.
 7 And when they saw it, they all murmured,
 saying, He has gone to be a guest with one that
 8 is a sinner. And Zaccheus standing up, said
 unto the Lord, Behold, Lord, the half of my
 goods I give to the poor ; and if in any thing
 I have injured a man, I restore *him* four-fold.
 9 And Jesus said unto him, This day is salvation

come to this house, as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. And while they were listening to him, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God would immediately appear. Then he said, A certain nobleman went into a far country to receive for himself a kingdom, and to return.* And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it was so, that when he was returned, having received the kingdom, he commanded the servants to be called unto him to whom he had given the money, that he might know what every one had gained. Then the first came, saying, Lord, thy pound hath gained ten pounds. And he said unto him, This is well, thou good servant: and because thou hast been faithful in a very little, thou shalt have authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, thy pound which I have kept laid up in a napkin: For I feared thee because thou art a severe man: thou takest up that thou didst not lay down,

* Implying that they must yet have a season of trial and discipline; and that their happiness depended on the improvement of their privileges.

- 22 and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth I will judge thee, thou wicked servant. You knew that I was an austere man, taking up that I laid not down, and reaping that I did not sow :
- 23 Why then did you not put my money into the bank, that at my coming I might have required mine own with interest ?*
- 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- 25 (And they said unto him, Lord, he hath ten pounds.)
- 26 For I say unto you, that unto every one who hath, shall be given ; and from him that hath not, even that he hath shall be
- 27 taken away. But those mine enemies, who would not that I should reign over them, bring hither and slay before me.
- 28 And when he had thus spoken, he went on
- 29 before, journeying up to Jerusalem. And it came to pass, when he was come nigh to Bethpage and Bethany, at the mount called the *mount*
- 30 of Olives, he sent two of his disciples, saying, Go ye into the village over against *you* ; in which, as you enter it, ye shall find a colt tied, whereon yet never man sat : loose him,
- 31 and bring *him* hither. And if any man ask you, Why do ye loose *him* ? ye shall say unto him, Because the Lord hath need of him.
- 32 And they who were sent, went their way, and
- 33 found even as he had said unto them. And

* We are here taught the necessity of active and useful virtue. It is not enough for the Christian, that he be free of gross vices. He must be diligent in doing good and promoting the happiness of his fellow men.

as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus : and they cast their garments upon the colt, and they

36 set Jesus thereon. And as he went, they

37 spread their clothes in the way. And when

he was come nigh, even now at the descent of the mount of Olives, the whole multitude of

the disciples began to rejoice and praise God with a loud voice, for all the mighty works

38 that they had seen, saying, Blessed be the King that cometh in the name of the Lord,

Peace in heaven, and glory in the highest.*

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy

40 disciples. And he answered and said unto them, I tell you, that if these should hold

their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it, saying, O that

42 thou hadst known, at this day, the things of thy peace ! but now they are hidden from

43 thine eyes. For the days will come upon thee, when thine enemies shall cast a trench

about thee, and compass thee round, and keep

44 thee in on every side, and will lay thee even with the ground, and thy children within thee :

and they will not leave in thee one stone upon another : because thou didst not know the

45 time of thy visitation. And he went into the

* In the highest strains ; of among the highest angels.

temple, and began to cast out them that sold
46 therein, and them that bought, saying unto
them, It is written, My house is the house of
prayer : bet ye have made it a den of thieves
47 And he taught daily in the temple. But the
chief priests, and the scribes, and the rulers of
48 the people, sought to destroy him ; and could
not find how they might do it : for all the
people were very attentive to hear him.

CHAP. XX.

1 AND on one of those days, as he taught
the people in the temple, and preached the
gospel, the chief priests and the scribes with
2 the elders, came to him, and addressed him,
saying, Tell us, by what authority thou dost
these things ? or who he is that gave thee this
3 authority ? And he answered and said unto
them, I will also ask you one thing ; and
4 answer me : The baptism of John, was it from
heaven, or of man ? And they reasoned with
themselves, saying, If we shall say, From
heaven ; he will say, Why then did ye not
5 believe him ? But if we say, Of men ; all the
6 people will stone us : for they are persuaded
7 that John was a prophet. And they answered,
8 that they could not tell whence *it was*. And
Jesus said unto them, Neither do I tell you by
9 what authority I do these things. Then he
spake to the people this parable : A certain
man planted a vineyard, and let it out to hus-
bandmen, and went into a far country for a

- 10 long time. And at the season, he sent a servant to the husbandmen, that they should give him the fruit of the vineyard : but the husbandmen beat him, and sent *him* away empty.
- 11 Then he sent another servant : and they beat him also, and treated *him* shamefully, and sent
- 12 *him* away empty. Then he sent the third : and
- 13 they wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do ? I will send my beloved son : perhaps they
- 14 will reverence *him* when they see him. But when the husbandmen saw him, they said to one another, This is the heir : come, let us
- 15 kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What now will the lord of the vineyard
- 16 do unto them ? He will come and destroy these husbandmen, and will give the vineyard to others. And when they heard *it*, they said,
- 17 Let it not be so. And he looked on them and said, What is this then that is written ? The stone which the builders rejected, the same is become the head of the corner ?
- 18 Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.
- 19 And at that time the chief priests and scribes attempted to seize him ; (but they feared the people) for they perceived that he had spoken
- 20 this parable against them. And they watched *him*, and sent forth spies who should appear to be good men, that they might avail themselves of his discourse, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, We know that thou speakest and teachest rightly, neither dost accept the person *of any*, but teachest the way of God truly : is it lawful for us to give tribute unto Cæsar, or no ?* But he perceived their craftiness, and said unto them, Why do ye tempt me ? Shew me a penny. Whose image and superscription hath it ? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's.† And they could not take hold of his words before the people :‡ and they wondered at his answer, and were silent.

27 Then some of the Sadducees (who deny that there is any resurrection) came and interrogated him, saying, Rabbi, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up children to his brother. 29 Now there were seven brethren : and the first 30 took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her ; and in like manner the seventh also : and they left no 32 children, and died. Last of all the woman 33 died also. Now, in the resurrection, whose wife of them is she ? for seven had her to wife.

* A more insidious or mischievous question could not have been proposed.

† Give all proper honor and deference to Cæsar, your emperor—but not the authority and homage which are due only to God.

‡ They could not pervert these words.

34 And Jesus answering, said unto them, The
children of this world marry, and are given in
35 marriage. But they who shall be accounted
worthy to obtain that world, and the resurrec-
tion from the dead, neither marry nor are given
36 in marriage. Neither can they die any more :
for they are like the angels ; and are the chil-
dren of God, being the children of the resur-
37 rection. Now that the dead are raised, even
Moses shewed at the bush, when he calleth Je-
hovah, the God of Abraham, and the God of
38 Isaac, and the God of Jacob. For he is not
the God of the dead, but of the living : for
all live unto him.

39 Then some of the scribes said, Master, thou
40 hast spoken well. And after that they durst not
41 ask him any question at all. Then he said unto
them, Why is it said, that Christ should be
42 the son of David ? And David himself saith
in the book of Psalms, the LORD said unto my
43 Lord, Sit thou on my right hand, till I make
44 thine enemies thy footstool ?* Now David
calleth him Lord, how is he then his son ?

45 Then in the audience of all the people, he
46 said unto his disciples, Beware of the scribes,
who desire to walk in long robes, and love
greetings in the markets, and the highest seats
in the synagogues, and the chief rooms at feasts ;
47 who devour widows' houses, and for a shew
make long prayers : the same shall receive
greater damnation.

* See Acts xi. 30. 36.

CHAP. XXI.

- 1 AND looking up, he saw the rich men cast-
2 ing their gifts into the treasury. And he saw
3 also a poor widow casting in two mites. And
he said, I assure you that this poor widow hath
4 cast in more than they all. For all these have
of their abundance cast in unto the offerings of
God : but she of her penury hath cast in all
the living she had.
- 5 And as some were speaking of the temple, that
it was adorned with goodly stones, and gifts, he
6 said, *As for* these things which ye behold, the
days will come, in which there shall not be left
one stone upon another, that shall not be thrown
7 down. And they said unto him, Master,
when shall these things be? And what the
sign when these things are to be fulfilled?
8 And he said, Take heed that ye be not deceiv-
ed : For many will come in my name, saying,
I am *he*,* and this time is near ; but go not
9 after them. And when ye shall hear of wars
and commotions, be not terrified : for these
things must first take place : but the end† is
10 not immediately. Then he said unto them,
Nation shall rise against nation, and kingdom
11 against kingdom : And great earthquakes shall
be in divers places,‡ and famines and pesti-
lences ; and fearful sights, and great signs shall
12 be from heaven. But before all these events,
they will lay their hands on you, and persecute

* That is, the Messiah, or Christ.

† That is, the destruction of Jerusalem.

‡ That is, political and civil revolutions.

you, delivering *you* up to the synagogues, and
 into prisons, bringing you before kings and ru-
 13 lers for my name's sake. And all this shall take
 14 place for a testimony to you. Resolve there-
 fore with yourselves, not to pre-meditate what
 15 ye shall answer. For I will give you words
 and wisdom, which all your adversaries shall not
 16 be able to gainsay, nor resist. And ye will be
 betrayed both by parents, and brethren, and
 kinsfolks, and friends : and *some* of you they
 17 will cause to be put to death. And ye will be
 18 hated of all *men* for my name's sake. But there
 19 shall not an hair of your head perish. In your
 20 patience possess *ye* your souls.* And when
 ye shall see Jerusalem encompassed with ar-
 mies, then know that the desolation thereof is
 21 near. Then let them who are in Judea flee to
 to the mountains ; and let them who are in the
 midst of it depart out ; and let not them who
 22 are in the country enter into it. For these are
 the days of vengeance, that all things which
 23 are written may be fulfilled. But woe unto
 them that are with child, and to them that give
 suck in those days : for there shall be great
 distress in the land, and wrath upon this people.
 24 And they shall fall by the edge of the sword,
 and shall be led away captive into all nations :
 and Jerusalem shall be trodden down of the
 Gentiles, until the times of the Gentiles be ful-
 filled.†

* Or by your patience ye shall preserve your lives.

† It seems from this verse, that after Christianity is pro-
 pagated, and prevails among most gentile nations, the Jews
 shall be restored to Judea. This is the opinion of many
 persons.

25 And there shall be signs in the sun, and in
the moon, and in the stars ; and upon the earth
distress of nations, with perplexity ; the sea
26 and the waves roaring ; men's hearts failing
them for fear, and for apprehension of those
things which are coming on the earth :— for the
27 powers of heaven shall be shaken. And then
shall they see the Son of man coming in a cloud
28 with power and great glory. And when these
things begin to come to pass, then look up,
and lift up your heads ; for your redemption
29 draweth near. And he spake this parable to
them ; Behold the fig-tree, and all other trees :
30 When they shoot out, ye see and know of your
31 own selves, that the summer is near. So when
ye see these things come to pass, know ye also
32 that the kingdom of God is near. Verily I
say unto you, this generation shall not pass
33 away, till all be fulfilled.* Heaven and earth
shall pass away ; but my words shall not pass
away.

34 Take heed then to yourselves, lest at any
time your hearts be overcharged with surfeit-
ing and drunkenness, and cares of this life, and
35 that day come upon you unawares. For as a
snare it shall come on all them that dwell on
36 the face of the whole earth. Watch therefore
and pray always, that ye may be accounted
worthy to escape all these things that shall come
to pass, and to stand before the Son of man.

37 And in the day he taught in the temple : and

* All the events and judgments predicted in this passage, must then have reference to the destruction of Jerusalem, and of the Jews, by the Romans.

at night he went out *of the city*, and abode in the mount that is called, *the mount of Olives*.*

38 And all the people came early in the morning to him in the temple, to hear him.

CHAP. XXII.

1 NOW the feast of unleavened bread, which
2 is called the passover, was near. And the chief priests and scribes sought means to kill him : for they feared the people.

3 Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve.
4 And he went his way, and consulted with the chief priests and officers, how he might betray him unto them. And they were glad, and
5 covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Meantime was the day of unleavened bread,
8 when the passover must be killed.† And he sent Peter and John, saying, Go and prepare
9 us the passover, that we may eat. And they said unto him, Where wilt thou that we pre-
10 pare ? And he said unto them, Behold, when ye are entered into the city, a man will meet you, bearing a pitcher of water ; follow him
11 into the house where he entereth. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-

* Jesus did this for several days successively.

† The passover was a great feast of the Jews, which all were required to attend.

chamber, where I shall eat the passover with
 12 my disciples? And he shall shew you a large up-
 13 per room furnished: there make ready. And
 they went and found as he said unto them: and
 14 they made ready the passover. And when the
 hour was come, he sat down, and the twelve apos-
 15 tles with him. And he said unto them, With de-
 sire I have desired* to eat this passover with
 16 you before I suffer. For I say unto you, I
 will not any more eat thereof, until it be fulfill-
 17 ed in the kingdom of God.† And he took the
 cup, and gave thanks, and said, Take this, and
 18 divide it among yourselves: For I say unto
 you, I will not drink of the fruit of the vine,
 until the kingdom of God shall come.

19 And he took bread, and gave thanks, and
 brake it, and gave unto them, saying, This is
 my body which is given for you: this do in
 20 remembrance of me. Likewise also the cup,
 after supper, saying, This cup is the new tes-
 tament in my blood, which is shed for you.

21 But behold, the hand of him that betrayeth
 22 me is with me on the table. And truly the
 Son of man goeth as it was determined: but
 wo unto that man by whom he is betrayed.

23 And they began to inquire among themselves,
 which of them it was that should do this thing.

24 And there was also a strife among them,
 which of them should be considered the great-

* That is, I have very earnestly desired to eat, &c.

† The meaning is, that he should not again partake of
 any thing before his crucifixion. Strictly speaking, the
 kingdom of God commenced after the resurrection of our
 Lord.

25 est. And he said unto them, The kings of the Gentiles exercise dominion over them ; and they who have authority with them* are
26 called benefactors. Let it not be so with you : but he who is greatest among you, let him be as the younger : and he that is chief, as one who
27 serveth. For whether is greater, he that sitteth at meat or he that serveth ? Is not he who sitteth at meat ? Yet I am among you as one who
28 serveth. Ye are they who have continued with
29 me in my temptations ; and I appoint unto you a kingdom, as my Father hath appointed unto me ;
30 that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.†

31 Then the Lord said, Simon, Simon, behold, Satan hath been seeking you, that he may sift
32 you as wheat : But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. And he said
33 unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said,
34 I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou
35 knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing.
36 Then said he unto them, But now he who hath a purse, let him take it, and likewise his scrip : and he who hath no sword, let him sell

* That is, use their power arbitrarily and oppressively.

† After the ascension of Christ, the apostles were divinely inspired, and constituted the spiritual teachers and judges of the Jews, as well as of other nations. By them the doctrines of the gospel were communicated to all.

37 his garment, and buy one. For I say unto you, that this* which is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 And he came out of the city, and went, as usual, to the mount of Olives; and his disciples accompanied him. And when he was come to that place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and 42 kneeled down, and prayed, saying, Father, if thou art willing, remove this cup from me: nevertheless, not my will, but thine be done. 43 And there appeared an angel unto him from 44 heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was like great drops of blood falling down 45 to the ground. And when he rose up from prayer, and came to his disciples, he found 46 them sleeping for sorrow;† and said unto them, Why sleep ye? rise and pray, that ye be not overcome by temptation.

47 And while he was speaking, behold, a multitude, and he who was called Judas, one of the twelve, went before them, and drew near to 48 Jesus, to kiss him. But Jesus said unto him, Judas, dost thou betray the Son of man with a

* See Isaiah liii. 12.

† They were probably overcome with disappointment and grief, to see their Lord, who, they had supposed, would manifest his princely power, thus distressed.

49 kiss ? When they who were about him saw
what would follow, they said unto him, Lord,
50 shall we smite with the sword ? And one of
them smote the servant of the high priest, and
51 cut off his right ear.* And Jesus said, Let
this suffice : And he touched his ear, and
52 healed him. Then Jesus said unto the
chief priests and captains of the temple, and
the elders, who came to him, Are ye come out
as against a thief, with swords and clubs ?
53 When I was daily with you in the temple, ye
stretched forth no hands against me : but this
is your hour, and the power of darkness.
54 Then they seized him, and led *him* away,
and brought him into the high priest's house.
55 And Peter followed afar off. And when they
had kindled a fire in the midst of the hall, and
were sat down together, Peter sat down among
56 them. But a certain maid beheld him as he
sat by the fire, and looking attentively at him,
57 said, This man was also with him. And he
denied him, saying, Woman, I know him not.
58 And after a little while another saw him, and
said, Thou art also of them. And Peter said,
59 Man, I am not. And about the space of one
hour after, another confidently affirmed, saying,
Of a truth this man also was with him : for he
60 is a Galilean. And Peter said, Man, I know
not what thou sayest. And immediately, while
61 he yet spake, the cock crew. And the Lord
turned, and looked upon Peter. And Peter

* This was said and done in a moment of great consternation ; but without the approbation of Jesus.

remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men who held Jesus, mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and said to him, Prophecy, who it is that smote thee. And they spake many other things blasphemously against him.

And when it was day, the elders of the people, and the chief priests and scribes, came together, and led him into their council, and said, Tell us, if thou art the Messiah. And he said unto them, If I tell you, ye will not believe. And if I also ask any thing, ye will not answer me, nor release me. Hereafter the Son of man shall sit on the right hand of the power of God.* Then they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.† And they said, Why need we any further witness? for we ourselves have heard from his own mouth.

CHAP. XXIII.

AND the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this man per-

* See John v. 22; Acts ii. 36; v. 31.

† I do not deny it—or, what ye say is true; I am the Messiah.

verting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King.* And Pilate asked him, saying, Art thou the king of the Jews ? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more earnest, saying, He causeth the people to rebel, teaching throughout all Judea even from Galilee to this place. When Pilate heard of Galilee, he asked whether the man was a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. And when Herod saw Jesus, he was exceedingly glad : for he had long been desirous to see him, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he proposed many questions to him : but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his military men derided and insulted him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together : for before they were at enmity with each other. And when Pilate had called together the chief priests, and the rulers, and the people, he said unto them, Ye have brought this man unto me, as one who exciteth the people to re-

* This was a false charge ; he had not forbidden them to give tribute to Cæsar.

bellion : and behold, I have examined *him* before you, but find no fault in this man, touching those things whereof you accuse him :

15 Nor has even Herod ; for I sent you to him ; and it appears nothing deserving death has been
16 done by him : I will therefore chastise him,
17 and release *him*. (For of necessity, according to custom, he must release one unto them at
18 the feast.) And they all cried out with one voice, saying, Away with this man, and release
19 untous Barabbas : (Who for some sedition made in the city, and for murder, was cast into prison.)
20 Pilate, however, desirous to release Jesus, spake again to them. But they still cried out,
22 Crucify *him*, crucify him. Then he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let *him* go.

23 And they arose, and with loud voices required that he should be crucified : and the voices of
24 of them and of the chief priests prevailed. And Pilate decreed that it should be according to their request.

25 And he released unto them him that for sedition and murder was cast into prison ;
26 but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might carry it after Jesus.*

27 And there followed him a great company of

* It was usual to make the condemned person take his own cross to the place of execution. But the officer seemed to have pity on Jesus, and obliged the man here mentioned

people, and of women, who also bewailed and
28 lamented him. But Jesus turning unto them,
said, Daughters of Jerusalem, weep not for me,
but weep for yourselves, and for your children.
29 For behold, the days are coming, in which it
shall be said, Blessed *are* the barren, and the
wombs which never bare, and the breasts which
30 never gave suck. Then they will begin to say
to the mountains, Fall on us; and to the hills,
31 Cover us. Now if they do these things in a
green tree, what shall be done in the dry?*

32 And there were also two other malefactors led
33 with him to be put to death. And when they
were come to the place which is called Calvary,
there they crucified him, and the malefactors;
one on the right hand, and the other on the
left.

34 Then said Jesus, Father, forgive them, for they
know not what they do. And they parted his
35 raiment, and cast lots. And the people stood
beholding: and the rulers also with them de-
rided *him*, saying, He saved others, let him
save himself, if he be the Christ, the chosen of
36 God. And the soldiers also mocked him,
37 coming to him, and offering him vinegar, and
saying, If thou be the king of the Jews, save
38 thyself. And a superscription also was written
over him in letters of Greek, and Latin, and
Hebrew, THIS IS THE KING OF THE
JEWS.

39 And one of the malefactors, who were hanged,

* If such evils come upon the innocent, how great will be the sufferings of the unbelieving and impenitent Jews.

railed on him, saying, If thou be Christ, save
 40 thyself and us. But the other answering, re-
 buked him, saying, Dost thou not fear God,
 seeing thou art in the same condemnation?
 41 And we indeed justly; for we receive the due
 reward of our deeds: but this man hath done
 42 nothing amiss. And he said unto Jesus, Lord,
 remember me when thou comest into thy king-
 43 dom. And Jesus said unto him, Verily I say
 unto thee, to-day thou shalt be with me in
 paradise.

44 And it was about the sixth hour, and there
 was darkness over all the earth until the ninth
 45 hour.* And the sun was darkened, and the vail
 of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice,
 he said, Father; into thy hands I commend my
 spirit: and having said thus, he expired.
 47 Now, when the centurion saw what was
 done, he glorified God, saying, Certainly
 48 this was a righteous man. And all the people
 that came together to that sight, beholding the
 things that were done, smote their breasts, and
 49 returned. And all his acquaintance, and the
 women that followed him from Galilee, stood
 afar off, beholding these things.

50 And, behold, *there was* a man named Jo-
 seph, a counsellor, and a worthy, upright man;
 51 (the same had not consented to the counsel
 and conduct of the *Jewish rulers*,) *he was of*

* The Jews reckoned the hours of the day from six in the morning, or at sunrise: so that the sixth hour was the middle of the day. The darkness was probably confined to the land of Judea.

Arimathea, a city of the Jews ; who also himself
52 waited for the kingdom of God.* This *man*
went unto Pilate, and begged the body of Je-
53 sus. And he took it down, and wrapped it in
linen, and laid it in a sepulchre that was hewn
in stone, wherein never man before was laid.
54 And that day was the preparation, and the sabbath
drew on.†

55 And the women also, which came with him
from Galilee, followed after, and beheld the
56 sepulchre, and how his body was laid. And
they returned, and prepared spices and oint-
ment ; and rested the sabbath-day, according
to the commandment.

CHAP. XXIV.

1 NOW, upon the first *day* of the week, very
early in the morning, they came unto the sep-
ulchre, bringing the spices which they had
2 prepared, and certain *others* with them. And
they found the stone rolled away from the sep-
3 ulchre. And they entered in, and found not
4 the body of the Lord Jesus. And it came to
pass, as they were much perplexed at this,
behold two men stood by them in shining gar-
5 ments. And as they were afraid, and, bowed
down *their* faces to the earth, he said unto them,
6 Why seek ye the living among the dead ? He
is not here, but is risen : remember how he

* Was expecting the coming of Christ.

† This was the Jewish Saturday, or day next before the Sabbath.

spake unto you when he was yet in Galilee,
7 saying, The Son of man must be delivered into
the hands of sinful men, and be crucified, and
8 the third day rise again. And they remembered
9 his words. And returned from the sepulchre,
and told all these things unto the eleven, and
10 to all the rest. It was Mary Magdalene, and
Joanna, and Mary, *the mother* of James, and
other *women that were* with them, which told
11 these things unto the apostles. And their
words seemed to them as idle tales, and they
believed them not.

12 Then Peter arose, and ran unto the sepulchre; and stooping down, he beheld the linen
clothes laid by themselves, and departed, wondering in himself at that which was come to
pass.

13 And, behold, two of them went that same
day to a village called Emmaus, which was
14 from Jerusalem *about* threescore furlongs. And
they talked together of all these things which
15 had happened. And it came to pass, that
while they communed *together*, and reasoned,
Jesus himself drew near, and went with them.
16 But their eyes were holden, that they should
17 not know him. And he said unto them, What
manner of communications *are* these that ye
have one to another, as ye walk, and are sad?
18 And one of them whose name was Cleopas,
answering, said unto him, Art thou only a stranger
in Jerusalem, and hast not known the things
which are come to pass there in these days?
19 And he said unto them, What things? And
they said unto him, Concerning Jesus of Naz-

areth, who was a prophet mighty in deed and
20 word before God and all the people : And how
the chief priests and our rulers delivered him
to be condemned to death, and have crucified
21 him. But we trusted that it had been he who
would have redeemed Israel : and, besides all
this, to-day is the third day since these things
22 were done. Yea, and certain women also of
our company made us astonished, who were
23 early at the sepulchre : And when they found
not his body, they came, saying, That they had
also seen a vision of angels, who said that he
24 was alive. And some of them who were
with us went to the sepulchre, and found it
even so as the woman had said : but him they
25 saw not. Then he said unto them, How stupid
and slow of heart, in believing all that the proph-
26 ets have spoken ! Ought not Christ to have
suffered these things, and to enter into his
27 glory ? And, beginning at Moses, and all the
prophets, he explained unto them, in all the
28 scriptures the things concerning himself. And
when they came near to the village, whither
they were going, he would have gone further.
29 But they constrained him, saying, Abide with
us ; for it is toward evening, and the day is
far spent. And he went in to tarry with them.
30 And it came to pass, as he sat at meat with
them, he took bread, and blessed *God*, and
31 brake, and gave to them. And their eyes were
opened, and they knew him ; and he vanished
32 out of their sight. And they said one to an-
other, Did not our heart burn within us, while
he talked with us by the way, and while he

33 opened unto us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and
34 them that were with them, who said, The Lord is risen indeed, and hath appeared to
35 Simon. Then they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them,
37 Peace *be* unto you. But they were terrified and affrighted, and supposed that they had
38 seen a spirit. And he said unto them, Why are ye troubled? and why do *fearful* thoughts
39 arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me
40 have. And when he had thus spoken, he
41 shewed them *his* hands and *his* feet. And while they hardly believed for joy, and wondered, he said unto them, Have ye here any meat?
42 And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and
43 ate before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms
45 concerning me. Then he opened their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise
46 from the dead the third day: And that repentance and remission of sins should be preached
47

in his name, among all nations, beginning at
48 Jerusalem.* And ye are witnesses of these things.

49 And behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them.†

51 And it came to pass, while he blessed them, he was parted from them, and carried up into
52 heaven. And they worshipped him, and re-
53 turned to Jerusalem with great joy : And were continually in the temple, praising and blessing God. Amen.

* Christ himself preached only to the Jews ; and he directed his disciples also to devote their first labors in his cause, to instruct the Jewish nation. They accordingly spent several years of the beginning of their ministry in Judea.

† Several verses here contain the same account as is given in the beginning of Acts, which were written by the same apostle.

PREFACE TO JOHN'S GOSPEL.

IT is the opinion of all learned Christians, both ancient and modern, that St. John wrote his gospel after the other evangelists had published their narratives; and it is generally believed that it was several years later. Dr. Lardner indeed supposed it was written in the year 66, about two years after the other gospels were published. The general opinion, however, is against this supposition; and that it was not written until 97, or 98, long after the destruction of Jerusalem, and near the close of the life of this apostle; who, according to authentic ancient histories, died A. D. 99, or 100. The apostle John lived to a very great age; and, though several years younger than the other apostles and his Lord, was more than 90 when he died. It is said he was four or five years younger than Christ; which would make him of the age of 95, or 96. This apostle died a natural death, but he passed through many and great persecutions.

St. John appears to have possessed the peculiar confidence of his divine Master. It is believed he was nearly related to the family of the holy Virgin, the mother of our Lord. To the care and affections of this favorite disciple, she was commended by Christ, as he was expiring in agony on the cross. And we are informed, that he then took her to his own home. There was a tradition in the church in the second century, that she lived fifteen years after the death of our Savior.

The reason given by some writers for supposing that St. John did not compose his gospel until after the destruction of Jerusalem, is, that he makes no mention of Christ's predictions relative to the judgments coming upon that city and the nation of the Jews. But this is not a sufficient reason. For as the other evangelists had spoken of this event, it was not necessary for him to record the predictions. And it is evident, that many things which the other evangelists have related, he has omitted to notice; being satisfied, no doubt, with the accuracy of the account which they had given.

It is probable, and such indeed is the intimation in the writings of some of the early Christian fathers, that his object, in penning his gospel, was chiefly to record events and discourses omitted by the other evangelists. Accordingly he has given a history of many miracles of Christ which he performed in the early part of his public ministry, and of addresses to his disciples and others both in the early and latter part of his public life, which we do not find narrated by either of the other writers of the evangelical history. He relates much of John the Baptist, his forerunner, not mentioned before; and he only has preserved an account of the conversation with Nicodemus, of curing the man born blind, as recorded in ix. chap. of the raising of Lazarus from the grave, who had been dead four days; and of the discourses contained in xiii. xiv. xv. xvi. and xvii. chapters of his gospel.

These were material omissions; and to supply such defects was probably one great object with the apostle John in writing his gospel. But it is said, that he did not write until urged by other Christians, who were desirous to know every event in the life of the Messiah. It is not unreasonable to suppose, that they had heard him speak of some of Christ's discourses, which were not related in the gospels then extant. According to the declaration of some early writers, the other gospels were shewn to this apostle; that he approved of them as correct, yet as not relating some events which he recollected; and that by the desire of his Christian friends, he wrote the gospel, which is the last, in the order of time, of all the evangelical narrations. He might, indeed, as many suppose, have it also in view to correct some erroneous opinions prevalent in his time respecting the person of Christ. It is well known, that the Greeks were a philosophising people: and that many of their opinions and theories, as to invisible beings, were extremely fanciful. At an early period of the church, some of the Greek philosophers became converts to the Christian faith; and it was natural that they should wish to incorporate some of their own opinions with the doctrines of the gospel. It was also very humiliating to them to be told that the Founder of the religion they had adopted suffered an ignominious death. They were often reproached for believing in one as a divine teacher, who had died on the cross. The doctrine

which grew out of these fancies and prejudices was, that Jesus Christ was man only in appearance, and that in reality the Savior did not suffer and expire on the cross; but only the man or human nature, to which he seemed to have been united. It was important such an error should receive an early check. And no one of the historians of Christ is so direct and explicit in their declarations, as John, that Jesus of Nazareth, who was the Messiah, or Christ, and in some peculiar sense the Son of God, was actually possessed of such a nature as man, and really inherited flesh and blood: see chap. i. 14. also 1 epistle of John iv. 3. This doctrine is indeed implied and suggested in the other gospels; but not so fully and plainly declared as we find it in the writings of St. John. Irenæus, who lived towards the close of the second century, and was acquainted with one of the apostle John's pupils, says, "This disciple of Christ, willing to remove the error," alluded to above, "teaches that there is one God of infinite power, who by his word made all things, visible and invisible; and that by the same word by which he finished the work of creation, he bestowed salvation upon those whom he made to inhabit the world he had created." "This word," St John says, "was made flesh;" or dwelt in Jesus Christ, the Messiah; "and we beheld his glory, such as became the only begotten Son of God, full of grace and truth." That is, not in worldly pomp and splendor, not displaying power for his own personal aggrandizement, but in all meekness, benevolence and holiness, and yet exercising supernatural power for the instruction and relief of mankind; thereby shewing that he had the divine spirit without measure, and was truly the image of the invisible God.

The phraseology used by this apostle in his gospel furnishes an argument, as some suppose, that it was not written and published in Judea. He frequently gives an explanation of the Hebrew terms he uses, as if they were not intelligible to those whom he addressed; and he speaks of the Jews in a manner differently from that which would have been natural and proper, had he resided among them at the time of writing his gospel.

There is a great similarity between the language and sentiments of this apostle in his gospel and in his epistles. His writings discover an artless simplicity, and a spirit of affection, which render them particularly interesting. He has given us much of the affectionate and benevolent advice of

Christ to the apostles, which displays the benignity of our Lord, in a most endearing and affecting view. It is he who has taught us how often our Savior enjoined benevolence and love on his disciples as a necessary and distinguishing characteristic of their real regard for him and his religion. The apostle John seems to have possessed much of this amiable and celestial spirit. In one of his epistles, he repeatedly gives the following exhortation: "Little children, love one another." And there is a tradition, probably well founded, that when this apostle was very aged, and unable to deliver long discourses to the people, he was carried to the Christian assembly, in the city where he resided, and said, "My little children, love one another." This was not addressed merely to the young. But the apostle being very aged, and considering them all as his children in a religious sense, spake to them in this affectionate manner.

The spirit of love and charity is certainly the distinguishing trait in the Christian character, as it is opposed to a worldly, selfish, and malevolent disposition. The first Christians were remarkable for displaying this heavenly temper. Even the heathen philosophers and magistrates were compelled to do homage to the benign influence of the gospel by exclaiming, "Behold, how these Christians love one another!"

The Christian church is in possession of no authentic account of the journeys of this apostle. We learn from the 15th chap. of Acts, that he was at Jerusalem with the other apostles and elders, at a council to decide upon the question then agitated in the church, whether the heathen converts should be required to observe the ceremonies of the Jewish law. There can be no doubt, that this apostle was engaged in the cause of his divine Master among his own countrymen in Judea, until a short time before the destruction of Jerusalem by the Romans in the year 70. We are indeed, informed by several early Christian writers, that St. John left Judea after the civil commotions began there, which issued in the complete overthrow of the Jewish nation: And that afterwards he resided in different parts of Greece in Asia, and chiefly at Ephesus. In the time of the Roman emperor, Domitian, who was a cruel persecutor of the Christians, the apostle was banished to the Island of Patmos, near the Grecian coast, where he was favored with the prophetic visions, which are preserved in the book of Revelations.

THE
GOSPEL

ACCORDING TO

SAINT JOHN.

CHAP. I.

1 **I**N the beginning was the Word, and the
Word was with God, and the Word was
2 God.* This was with God in the beginning.
3 All things were made by him; and without
him was not any thing made that was made.†
4 In him was life; and this life was the light of
5 men. And the light shineth in darkness, and
the darkness comprehended it not.‡

* See 1 chap. of John's first epistle, and Prov. viii. 22. The Greek term here translated word, is *Logos*. The literal rendering is "word." But this undoubtedly means wisdom, or power; as when it is said, "by the word of the Lord the heavens were made." That is, by the command, the power, or wisdom of the Deity they exist. By this divine wisdom and power, Christ was directed and assisted. In another place, this evangelist says, "he had the spirit without measure."

† The learned Dr. Campbell renders this verse and the fourth, thus, "All things were made by it; and without it not a single creature was made. In it was life; and the life was the light of men."

‡ Some render the latter clause of the verse thus, "and the darkness did not overspread it," others, "the darkness did not admit it." The literal translation perhaps is, the darkness did not *take hold*, or *seize upon*; that is, did not prevent it. The same word is used in chap. xii. 35,

6 There was a man sent from God,* whose
 7 name *was* John. He came for a witness, even
 to give testimony of the Light,† that all through
 8 him might believe. He was not that Light,
 9 but came to bear witness of that Light.‡ The
 true Light was that which lighteth every man
 10 who cometh into the world.§ He was in the
 world, and the world was made by him, yet the
 11 world did not know him. He came unto his
 12 own, but his own received him not. But as
 many as received him, to them he gave power||
 to become the sons of God, *even* to them that
 13 believe on his name: Who were born, not of
 blood, nor of the will of the flesh, nor of the
 will of man, but of God.
 14 And the word was made flesh,¶ and dwelt
 among us (and we beheld his glory, the glory

* That is, was divinely commissioned.

† That is, the divine Logos, which is the light of the world, and gives eternal life to man.

‡ He was not that great spiritual Teacher, whom the Jews and the rest of the world then expected.

§ If every man have light given him, it must be through his own neglect that any one perishes. Solomon says, "the spirit of man is the candle of the Lord."

|| Or privilege.

¶ It is generally supposed, that John wrote his gospel with a view to some erroneous opinions prevalent in his time. Some who called themselves Christians denied that Jesus Christ was really man; others pretended that the *Christ* and Jesus were two distinct intelligences; and others taught that besides the Supreme Deity, there were many inferior and subordinate gods, one of whom dwelt in Jesus Christ. *Irenæus*, one of the earliest Christian writers, informs us, that the heretics of those times affirmed, "that *Monogenes* (only begotten) was one, the Savior was another, the *Logos* another, and Christ another." But John proclaimed one

as of the only-begotten of the Father) full of
 15 grace and truth. And we have all received
 16 of his fulness, even grace upon grace. The
Jewish law was *indeed* given by Moses, but
 17 grace and truth came by Jesus Christ. No
 man hath seen God at any time; the only
 begotten Son, who is in the bosom of the
 Father, he hath declared *him*.*

18 John bare witness of him, and cried, saying,
 This was he of whom I spake, He that cometh
 after me, is preferred before me; for he was be-
 19 fore me. And this is the testimony of John,
 when the Jews sent priests and Levites from
 20 Jerusalem, to ask him, Who art thou? He
 confessed, and denied not; but confessed, I
 21 am not the Christ.† And they asked him,

supreme, Almighty God, one only begotten, Jesus Christ, who came from the bosom of the Father, and who had the holy spirit, or the power and wisdom of God without measure. This was the Son of God, this the true light, this he who came down from heaven, &c. By Logos is evidently meant the divine wisdom and energy. This was so fully imparted to Jesus Christ, and by it he was so guided and enlightened, that it might be justly said, when Christ performed miracles, it was the Father who dwelt in him; and that what he taught was directly by divine authority and instruction. Here the apostle expressly asserts, that the power and wisdom of God was united to the man Jesus Christ; or that the divine perfections were displayed by him for the instruction and salvation of the world. See 1 John Epis. i. 1. also chap. x. 28, &c. of this gospel.

* See chap. v. 37; xiv. 9, 10; Phill. ii. 6; Coll. i. 15; Heb. i. 3. To be in the bosom of the Father, must imply a great intimacy with and knowledge of the way and character of God, as well as, that one is an object of the divine love and complacency.

† The Messiah whom you expect.

What then? Art thou Elijah?* And he saith, I am not. Art thou that prophet?† And he answered, No. Then they said unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. And they who were sent were of the Pharisees. And they interrogated him, saying, Why baptizest thou then, if thou be not the Christ, nor Elijah, neither that prophet?‡ John answered them, saying, I baptize you with water: but there standeth one among you, whom ye know not; he it is, who coming after me, is preferred before me; whose shoes' latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man, who is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore I am come baptizing with water.§ And John testified, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.. And I knew him not: but he that sent

* They supposed Elijah would first come.

† The prophet promised by Moses, most probably.

‡ Promised by Moses.

§ To prepare the minds of the people for the Messiah.

me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he
 34 who baptizeth with the Holy Spirit. And I saw and bare witness, that this is the Son of God.*

35 The next day John was again standing, and two
 36 of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God.
 37 And the two disciples heard him speak, and
 38 they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which being interpreted, is the same as to say,
 39 Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day:
 40 for it was about the tenth hour. One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother.
 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias; †
 42 who is, (by interpretation,) the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is, by interpretation, a stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto

* This explicit declaration and testimony of John must have had a great effect with the candid and serious among the Jews.

† The Greek word for Christ, is synonymous with the Hebrew word Messiah.

44 him, Follow me. Now Philip was of Beth-
 45 saida, the city of Andrew and Peter. Philip
 findeth Nathanael, and saith unto him, We
 have found him, of whom Moses in the law,
 and the prophets did write ; Jesus of Nazareth
 46 the son of Joseph. And Nathanael said unto
 him, Can any good thing come out of Nazar-
 eth ?* Philip saith unto him, Come and see.
 47 Jesus saw Nathanael coming to him, and saith
 of him, Behold an Israelite indeed, in whom
 48 is no guile. Nathanael saith unto him, Whence
 knowest thou me ? Jesus answered and said
 unto him, Before that Philip called thee, when
 thou wast under the fig-tree,† I saw thee.
 49 Nathanael answered and saith unto him, Rabbi, ‡
 thou art the Son of God ; thou art the King of
 50 Israel.§ Jesus answered and said unto him,
 Because I said unto thee, I saw thee under the
 fig-tree, dost thou believe ? Thou shalt see
 51 greater things than these. And he saith unto
 him, Verily, verily I say unto you, hereafter
 ye shall see heaven open, and the angels of
 God ascending and descending upon the Son
 of man.

* Nazareth was an obscure place. The Jews said, 'Out of Nazareth ariseth no prophet.' Nathanael had strong prejudices, yet was sincere and devout.

† Probably engaged in devotional exercises.

‡ This Hebrew word signifies master, or lord ; and sometimes teacher or doctor.

§ Even the devout Jews expected Christ would be a powerful Prince, and rule over their nation, as its King.

CHAP. II.

- 1 AND the third day there was a marriage at
Cana in Galilee : and the mother of Jesus was
2 there. And both Jesus and his disciples were
3 invited to the marriage. And when they
wanted wine, the mother of Jesus saith unto
4 him, They have no wine. Jesus saith unto
her, Woman, what have I to do with thee?
5 mine hour is not yet come.* His mother
saith unto the servants, Whatsoever he saith
6 unto you, do *it*. And there were set there six
water-pots of stone, after the manner of the pu-
rifying of the Jews, containing two or three
7 firkins apiece. Jesus saith unto them, Fill the
water-pots with water. And they filled them
8 up to the brim. And he saith unto them,
Draw out now, and bear unto the master of the
9 feast ; and they bare *it*. When the master of
the feast had tasted the water which was made
wine, and knew not whence it was ; (but the
servants who drew the water knew,) he called the
10 bridegroom, and saith unto him, Every man
brings out the good wine at first ; and when
men have well drunken, then that which is in-
ferior : *but* thou hast kept the good wine until
11 now. This beginning of miracles Jesus did in
Cana of Galilee, and manifested his glory : and
his disciples believed on him.
12 After this, he went down to Capernaum, he
and his mother, and his brethren, and his dis-

* The time to exert and display my miraculous power.

ciples : but they did not continue there many days.

13 Now the Jews' passover was near, and Jesus
14 went up to Jerusalem,* and found in the temple
ple those that sold oxen, and sheep, and doves,
15 and the changers of money, sitting : And
when he had made a scourge of small cords,
he drove them all out of the temple, and
the sheep, and the oxen ; and poured out the
brokers' money, and overthrew the tables ;
16 and said unto them that sold doves, Take
these things hence ; make not my Father's
17 house an house of merchandise.† And his
disciples remembered that it was written,
The zeal of thine house hath eaten me up.
18 Then the Jews said unto him, What sign
shewest thou unto us, seeing that thou doest
19 these things ? Jesus answered and said unto
them, Destroy this temple, and in three days I
20 will raise it up. Then the Jews said, Forty
and six years was this temple in building, and
21 wilt thou rear it up in three days ? But he
22 spake of the temple of his body. When there-
fore he was risen from the dead, his disciples
remembered that he had said this unto them :
and they believed the scripture, and the word
which Jesus had said.

23 Now, when he was in Jerusalem at the pass-
over, on the feast-day, many believed in his

* John relates many things omitted by the other evangelists.

† This was assuming great authority for an obscure Nazarene ; and must have excited great surprise and interest among the Jews.

name, when they saw the miracles which he
 24 did. But Jesus did not commit himself unto
 25 them, because he knew all *men*, and needed
 not that any should testify of man : for he
 knew what was in man.

 CHAP. III.

- 1 THERE was a man of the Pharisees, named
 2 Nicodemus, a ruler of the Jews : This man
 came to Jesus by night, and said unto him, Rab-
 bi, we are convinced that thou art a teacher come
 from God : for no man can do the miracles
 which thou doest, except God be with him.
 3 Jesus answered and said unto him, Verily, ver-
 ily I say unto thee, except a man be born
 again, he cannot see the kingdom of God.*
 4 Nicodemus saith unto him, How can a man
 be born when he is old ? can he enter the
 second time into his mother's womb, and be
 5 born ? Jesus answered, Verily, verily I say
 unto thee, except a man be born of water, and
 of the Spirit, he cannot enter into the kingdom
 6 of God.† That which is born of the flesh, is

* Here is reference, probably, to the Jewish mode of
 proselyting. When a person professed Judaism, he was
 obliged to be washed with water, to have a new name, to
 renounce his former acquaintance and even his relations, and
 was called a new creature. This is alluded to in Luke xiv. 26.

† If by kingdom of God here and in the third verse, we
 understand the Christian church, as in most other places in
 the gospel, the meaning is, that those who would be the
 disciples of Jesus must be baptized and receive miraculous
 gifts. See Mat. xviii. 3.

flesh ; and that which is born of the Spirit, is
7 Spirit.* Be not surprised that I said unto you,
8 Ye must be born again. The wind bloweth

* This conversation between Christ and Nicodemus is a very interesting one. Nicodemus was of the sect of the Pharisees, and a teacher among the Jews. He appears to have been in suspense whether Jesus were the Christ. Expecting a temporal prince in the Messiah, he was probably perplexed at the humble state of the prophet of Nazareth : and yet a conviction of Christ's miracles led him to conclude he was divinely assisted. He came to our Lord with a view to obtain satisfaction respecting this extraordinary person, whose miracles had become a subject of great notoriety and astonishment. But he came in a private manner, and by night ; probably from a fear of exposing himself to the hatred of his sect. Our Savior informed him that no one could discern or perceive the kingdom of God (or of the Messiah) except he was enlightened by the Divine Spirit. And that a public acknowledgment of the gospel, and professing penitence, (a token of which was baptism with water,) were necessary for those who would become his disciples. The Jews, it is said, in making proselytes to their religion from the heathens, required them to be baptized, gave them a new name, and said they had become *new men*. To this practice, Christ may allude in his reply to Nicodemus. But it would appear that more than this is meant : Because the Jewish teacher did not understand the declaration of our Savior. And by saying, that a man must be born from above, and born of the Spirit, it is evident Christ had reference to the sanctifying influences of the Holy Spirit, which are requisite in forming a really good man ; or to the miraculous gifts of the Spirit, which his first disciples would receive. The former, we apprehend, our Lord had particularly in view, in this conversation with the Jewish ruler. He would have Nicodemus understand, that he could not be considered a proper member of the Messiah's kingdom, without an open and decided declaration in favor of Jesus, and a change of views and affections ; from a worldly temper, to a spirit of humility, self-denial, and heavenly mindedness.

- where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of
 9 the Spirit. Then Nicodemus said unto him,
 10 How can these things be ? Jesus replied and said unto him, Art thou a teacher in Israel,
 11 and knowest not these things ? Verily, verily I say unto thee, we speak that we know, and testify that we have seen ; and ye receive not
 12 our witness. If I have told you earthly things, and ye believe not, how will ye believe if I tell you
 13 of heavenly things ? And no man hath ascended up to heaven, but he who came down from heaven, *even* the Son of man, who is in heaven.*
 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be
 15 lifted up : That whosoever believeth in him should not perish, but have eternal life.
 16 For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting
 17 life.† For God sent his Son into the world, not to condemn the world, but that the world through him might be saved.
 18 He that believeth on him, is not condemned :

* Whose home, whose permanent abode is in heaven.

† What need of other instruction than *reason* gives ? Because reason teaches nothing decisive respecting the divine forgiveness, or a future state of retribution. What is declared in this passage on the former subject, and in the fifth chap. 28, 29, of a future judgment, affords us information of the highest importance, as it respects both the morals and the hopes of mankind ; and fully vindicates the divine character in sending an heavenly messenger, possessed of miraculous powers, to establish these interesting truths.

- but he that believeth not, is condemned already, because he hath not believed in the name of the
 19 only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light.
 20 because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.
 21 But he that doeth truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God.†
 22 After these things Jesus and his disciples came into the land of Judea; and there he abode with them and baptized.
 23 And John also was baptizing in Enon, near Salim; because there was much water there;‡
 24 and they came and were baptized. (For John was not yet cast into prison.)
 25 Then there arose a question between *some* of John's disciples and the Jews about purifying.§
 26 And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, he baptizeth,
 27 and all *men* come to him. John answered and said, A man can receive nothing, except it be
 28 given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ,
 29 but that I am sent before him. He that hath

* He who practises according to moral truth and virtue.

† That is, agreeable to God, or according to the divine will.

‡ That is, many springs or streams; and travellers say they are not deep.

§ That is, baptizing. The dispute probably was, as to the design and object of John's baptism.

the bride, is the bridegroom ; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is complete. He must increase, but I *must* decrease.

30 He that cometh from above, is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above

32 all. And what he hath seen and heard, that he testifieth ; though no man receiveth his testimony.

33 He that hath received his testimony,

34 hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God : for God giveth not the Spirit by measure

35 unto him. The Father loveth the Son, and

36 hath given all things into his hands.* He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.

CHAP. IV.

1 NOW when the Lord knew that the Pharisees had heard, that Jesus made and baptized

2 more disciples than John, (though it was not

3 Jesus, but his disciples who baptized,) he left

4 Judea, and departed again into Galilee. And

* May he not then be worshipped, as the Son of God ?
See chap. v. 23.

5 he chose to go through Samaria.* Then he
 cometh to a city of Samaria, which is called
 Sychar, near to the parcel of ground which
 6 Jacob gave to his son Joseph. Now Jacob's
 well was there. And Jesus being wearied with
his journey, sat by the well. (And it was
 7 about the sixth hour.)† A Samaritan woman
 coming to draw water, Jesus saith unto her,
 8 Give me to drink. (For his disciples were
 9 gone away unto the city to buy meat.) Then
 said the woman of Samaria unto him, How is it
 that thou, being a Jew, askest drink of me, who
 am a woman of Samaria? (For the Jews have
 10 no dealings with the Samaritans.)‡ Jesus
 answered and said unto her, If thou didst know
 the gift of God, and who it is that saith to thee,
 Give me to drink; thou wouldest have
 asked of him, and he would have given thee
 11 living water.§ The woman saith unto him, Sir,
 thou hast nothing to draw with, and the well

* Samaria is between Judea, properly so called, and Galilee. This lies in the northern part of Palestine, adjoining heathen countries: and therefore is called "Galilee of the Gentiles."

† That is, the middle of the day. The Jews counted the hours from sun-rise.

‡ The Jews affected to despise the Samaritans who were a mixed people, descended from those Israelites who returned from captivity, who had become connected with heathens, and imitated some of their idolatrous practices. They received only the book of Moses as inspired; and pretended also mount Gerizzim, and not Jerusalem, was the place to worship.

§ The waters of life, that is, spiritual and immortal blessings.

is deep :* from whence then hast thou that
 12 living water? Art thou greater than our father
 Jacob, who gave us the well, and drank thereof
 13 himself, and his children, and his cattle? Jesus
 answered and said unto her, Whosoever drink-
 14 eth of this water, shall thirst again : but
 whosoever drinketh of the water that I shall give
 him, shall never thirst ; but the water that I shall
 give him, shall be in him a well of water springing
 15 up into everlasting life. The woman said unto
 him, Lord, give me this water, that I thirst
 16 not, neither come hither to draw.† Then
 Jesus said unto her, Go, call thy husband, and
 17 come hither. The woman answered and said,
 I have no husband. Jesus said unto her, Thou
 18 hast well said, I have no husband : For thou
 hast had five husbands, and he whom thou now
 hast, is not thy husband : in that sayest thou
 19 truly. The woman saith unto him, Sir, I per-
 20 ceive that thou art a prophet.‡ Our fathers
 worshipped in this mountain ; and ye say, that
 in Jerusalem is the place where men ought to
 21 worship. Jesus saith unto her, Woman, be-
 lieve me, the hour cometh when ye shall
 neither in this mountain, nor yet at Jerusalem,
 22 worship the Father.§ Ye worship ye know not

* The woman did not perceive our Lord's meaning.

† Still the woman appears not to understand his true meaning.

‡ And I will therefore propose a question for you to decide—our fathers, &c.

§ These places of worship will be destroyed—and the worship of the sincerely pious and devout in all places will be acceptable.

what : * we know what we worship : for salva-
23 tion is of the Jews. But the hour cometh, and
now is, when the true worshippers shall wor-
ship the Father in spirit and in truth : for the
24 Father seeketh such to worship him. God is a
spirit : and they that worship him, must wor-
25 ship *him* in spirit and in truth. The woman said
unto him, I know that **Messias** (who is called
Christ,) will *soon* come ; and when he is come,
26 he will tell us all things. Jesus said unto her,
I that speak unto thee am *he*.

27 And upon this his disciples came, and were
surprised that he talked with the woman :
yet no man said, What seekest thou ? or,
28 Why talkest thou with her ? The women
then left her water-pot, and went her way into
29 the city, and saith to the men, Come, see a man
who told me all things that I ever did ! Is not
30 this the Christ ? Then they went out of the
city, and came unto him.

31 In the mean time his disciples besought him,
32 saying, Master, eat. But he said unto them, I
33 have meat to eat that ye know not of. Then
the disciples said one to another, Hath any man
34 brought him *ought* to eat ? Jesus saith unto
them, My meat is to do the will of him that

* The Samaritans worshipped "THE GOD UNKNOWN," who, they said, was not the God of the Jews who made this world. Simon the magician, and other gnostics, were Samaritans, and taught strange doctrines respecting the Deity and our Savior, which have yet hardly been eradicated from the Christian world.

35 sent me, and to finish his work.* Say not ye,
There are yet four months, and then cometh
harvest? behold, I say unto you, lift up your
eyes, and look on the fields; for they are white
36 already to harvest. And he that reapeth re-
ceiveth wages, and gathereth fruit unto life
eternal: that both he that soweth and he that
37 reapeth, may rejoice together: and herein is
that saying true, one soweth and another reap-
38 eth. I sent you to reap whereon ye bestowed
no labor: other men labored, and ye are enter-
ed into their labors.

39 And many of the Samaritans of that city
believed on him, for the declaration of the
woman who testified, He told me all that I ever
40 did. So when the Samaritans were come unto
him, they besought him that he would tarry
with them: and he abode there two days.
41 And many more believed because of his own
42 word, and said unto the woman, Now we
believe, not because of thy declaration, for we
have heard him ourselves, and know that this
is indeed the Christ, the Savior of the world.

43 Now after two days he departed thence, and
44 went into Galilee.† For Jesus himself testified
that a prophet hath no honor in his own country.
45 And when he was come into Galilee, the Gali-

* And there is much to be done for the religious improve-
ment of mankind. Such is the moral state of the world, that
there is great need of labor in those whose duty it is to in-
struct and reform.

† But not to Nazareth, as some ancient versions read.
And what is said in the 44th verse renders it probable, that
it was so in the original.

leans welcomed him, having seen all the things that he did at Jerusalem at the feast : (for they
46 also went unto the feast.) Then Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman
47 whose son was sick at Capernaum. When he heard that Jesus was come out of Judca into Galilee, he went unto him, and besought him that he would come down and heal his son :
48 for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith
49 unto him, Sir, come down before my child dies. Jesus saith unto him, Go thy way : thy son liveth. And the man believed the word that
50 Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son
51 liveth. Then he inquired of them the hour when he began to amend : and they said unto him, Yesterday at the seventh hour the fever
52 left him. So the father knew that *it was* at the same hour, in which Jesus said unto him, Thy son liveth. And he and all his household
53 believed. This second miracle Jesus wrought when he was come again out of Judca into Galilee.

CHAP. V.

1 AFTER this there was a feast of the Jews ;
 2 and Jesus went up to Jerusalem. Now there
 is at Jerusalem, by the sheep-market, a pool,
 which is called in the Hebrew tongue Bethesda,
 3 having five porches. In these lay a great
 multitude of infirm people, blind, halt, paralytic,
 4 waiting for the moving of the water. For an
 angel went down at a certain season into the
 pool, and troubled the water : whosoever then
 first, after the troubling of the water, stepped in,
 was made whole of whatsoever disease he had.*
 5 And a certain man was there, who had an in-
 6 firmity thirty and eight years. When Jesus
 saw him, lying, and knew that he had been a
 long time *in that case*, he saith unto him, Wilt
 7 thou be made whole ? The diseased man
 answered him, Sir, I have no man, when the
 water is troubled, to put me into the pool : †
 but while I am coming, another steppeth down
 8 before me. Jesus saith unto him, Rise take
 9 up thy bed and walk. And immediately the
 man became strong, and took up his bed, and
 walked : and the same day was the sabbath.

* Some critics suppose this was a mineral spring, and the water possessing medicinal qualities which cured various diseases : and as it had this effect, the Jews supposed an angel descended and gave it a healing power.

† By the troubling of the water, is to be understood, its agitation, occasioned by the heat ; and probably, the medicinal and restoring power ceased when the extra heat abated.

10 The Jews therefore said unto him who was
cured, It is the sabbath-day : it is not lawful
11 for thee to carry *thy* bed. He answered them,
He who made me whole, the same said unto
12 me, Take up thy bed, and walk. Then they
asked him, What man is he who said unto
13 thee, Take up thy bed, and walk ? And he
who was healed knew not who it was : for
Jesus had conveyed himself away, a crowd
14 being in *that* place. Afterward Jesus findeth
him in the temple, and said unto him, Behold,
thou art restored to health : sin no more, lest a
15 worse thing come unto thee. The man depart-
ed, and told the Jews, that it was Jesus who
16 had healed him. Then the Jews persecuted
Jesus, and sought to slay him, because he had
done these things on the sabbath-day.
17 But Jesus answered them, My Father hath
worked hitherto,* and I therefore work.
18 Then the Jews were more eager to kill him,
because he not only had violated the sabbath,
• but said also that God was his own Father,
19 making himself equal with God.† Then Jesus
answered and said unto him, Verily, verily I
say unto you, the Son can do nothing of him-
self, but what he seeth the Father do : for
whatever things he doeth, those doeth the Son

* That is, in preserving and governing the universe.

† See x. chap. 36. Jesus neither says he was, or was not equal to God—but that he was *the Son of God*. Yet certainly he disclaims all equality with God, when he calls him his Father, and says that he imitates God, and does his will, and can do nothing of himself but what the Father giveth him power to do.

20 also. For the Father loveth the Son, and sheweth him all things which he doeth : and he will shew him greater works then these, that
21 ye may marvel. For as the Father raiseth up the dead, and giveth *them* life ; even so the Son
22 giveth life to whom he will. For the Father judgeth no man ; but hath committed all judg-
23 ment unto the Son : that all *men* should honor the Son, as they honor the Father. He that honoreth not the Son, honoreth not the Father
24 who hath sent him.* Verily, verily I say unto you, He that heareth my words and believeth on him who sent me, hath everlasting life, and shall not come into condemnation ; but is passed
25 from death unto life. Verily, verily I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God :
26 and they who hear shall live. For as the Father hath life in himself, so hath he given to
27 the Son also to have life in himself ; and hath likewise given him authority to execute judg-
28 ment, because he is the Son of man. Wonder not at this : for the hour is coming, in which all who are in the graves shall hear his voice,
29 and shall come forth ; they who have done good unto the resurrection of life : and they who have done evil, unto the resurrection of
30 damnation.† I can of mine ownself do nothing :

* They then who honor Christ, as the Son, and messenger of God, cannot be condemned for giving God's glory to another : Christ, we are commanded to honor—and he is the visible representative of the invisible God.

† Campbell says, they who have done good, to enjoy life, and they who have done evil to suffer punishment.

as I hear, I judge : and my judgment is just ;
because I seek not mine own will, but the will
31 of the Father who hath sent me. If I *only* bear
witness of myself, my witness is not true.

32 There is another who beareth witness of me,
and I know that the testimony which he gave
33 of me is true. Ye sent unto John, and he bare
34 witness unto the truth. But I receive not
testimony from man :* but these things I say,
35 that ye might be saved. He was a burning
and a shining light : and ye were willing for a
season to rejoice in his light.

36 But I have greater witness than *that* of John :
for the works which the Father hath given me
to finish, even the works that I do, bear witness
37 of me, that the Father hath sent me. And the
Father himself who sent me, hath borne witness
of me.† Ye have neither heard his voice at
38 any time, nor seen his shape.‡ And ye have
not his word abiding in you : for whom he
hath sent, him ye believe not.

39 Search the scriptures : for in them ye think
ye have eternal life ; and it is they which testify
40 of me. Yet ye will not come to me, that ye
41 might have life. I receive not honor from men.
42 But I know you, that ye have not the love of
43 God in you. I am come in my Father's name,

* I, indeed, need not the testimony of man.

† By declaring that Christ was his beloved Son.

‡ "The invisible God," we read in other places. Jesus Christ is the visible image of Deity. All judgment is committed to him, and he is to be honored as the Son or messenger of God. See 21, 22, 23d verses of this chapter—see also Rom. xiv. 9, 10, 11, 12.

and ye receive me not : if another shall come
 46 in his own name, him ye will receive. How
 can ye believe, who receive honor one of another,
 and seek not the honor which *cometh* from
 45 God only ? Do not think that I will accuse
 you to the Father ; there is *one* that accuseth
 46 you, *even* Moses, in whom ye trust. For had
 ye believed Moses, ye would have believed me :
 47 for he wrote of me. But if ye believe not his
 writings, how shall ye believe my words ?*



CHAP. VI.

1 AFTER these things Jesus went over the
 sea of Galilee, which is *the sea* of Tiberias.†
 2 And a great multitude followed him, because
 they saw his miracles which he did on them.
 3 that were diseased. And Jesus went up into
 a mountain, and there he sat with his disciples.
 4 Now the passover, a feast of the Jews, was
 near.
 5 Then Jesus lifting up *his* eyes, and seeing a
 great company come unto him, saith unto
 Philip, Whence shall we buy bread that these
 6 may eat ? (And this he said to try him : for
 7 he himself knew what he would do.) Philip
 answered him, Two hundred penny-worth of
 bread is not sufficient that every one of them
 8 may take a little. One of his disciples, Andrew,

* See Luke xvi. 31.

† This was a lake, and called also the lake of Gennesareth—because these places were contiguous to and bordering on it.

9 Simon Peter's brother, saith unto him, 'There is a lad here, who hath five barley-loaves, and two small fishes : but what are they among
10 so many ? And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number
11 about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them who were sat down ; and also of the
12 fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments which remain, that nothing be
13 lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over
14 and above unto them who had eaten. Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet who should come into the world.*
15 Now when Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain alone.
16 And when it was evening, his disciples went
17 down into the sea, and entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to
18 them. And the sea arose by reason of a great
19 wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh

* By prophet here must be meant Messiah, whom they were expecting : And thus it appears that Christ was spoken of by different names and epithets.

20 unto the ship : and they were afraid. But he
21 saith unto them, It is I, be not afraid. Then
they willingly received him into the ship : and
immediately the ship was at the land whither
they would go.

22 The day following, when the people who
stood on the other side of the sea, saw that
there was none other boat there, but the one
whereinto his disciples were entered, and that
Jesus went not with his disciples into the boat,
but *that* his disciples were gone away alone ;
23 (howbeit there came other boats from Tiberias,
nigh unto the place where they did eat bread,
24 after that the Lord had given thanks.) When
the people therefore saw that Jesus was not
there, neither his disciples, they also took ship-
ping, and came to Capernaum, seeking for
25 Jesus. And when they had found him on the
other side of the sea, they said unto him, Rabbi,
26 when camest thou hither ? Jesus answered
them, and said, Verily, verily I say unto you,
Ye seek me, not because ye saw the miracles,
but because ye did eat of the loaves, and were
27 filled. Labor not for the meat that perisheth,
but for that meat which endureth unto everlasting
life, which the Son of man shall give unto
you : for him the Father, even God has sealed.*
28 Then they said unto him, What shall we do,
that we may perform the works of God ?
29 Jesus answered and said unto them, This is the

* God has given him his testimony and sanction, by
granting him the Holy Spirit without measure, and enabling
him to perform works which imply divine power.

work of God, that ye believe on him whom he
30 hath sent. They said therefore unto him,
What sign shewest thou then, that we may see and
31 believe thee ? What doest thou work ? Our
fathers did eat manna in the desert ; as it is
written, He gave them bread from heaven to eat.
32 Then said Jesus unto them, Verily, verily I
say unto you, Moses gave you not that bread
from heaven ;* but my Father giveth you the
33 true bread from heaven. For the bread of
God is he who cometh down from heaven, and
34 giveth life unto the world. Then they said
unto him, Lord, evermore give us this bread.
35 And Jesus said unto them, I am the bread of
life ;† he that cometh to me, shall never
hunger ; and he that believeth on me, shall
36 never thirst. But I said unto you, that ye also
37 have seen me, and believe not.‡ All that the
Father giveth me, will come to me ; and him
who cometh to me, I will in no wise cast out.
38 For I came down from heaven, not to do mine
own will, but the will of him who sent me.
39 And this is the *Father's* will who hath sent me,
that of all which he hath given me I should
lose nothing ; but should raise it up again at
40 the last day. And this *also* is the will of him
who sent me, that every one who seeth the
Son, and believeth on him, may have everlasting
life : and I will raise him up at the last day.

* Or the bread of heaven.

† My doctrine is heavenly, and is necessary for your spiritual life.

‡ I have before told you, that though ye see me, ye do not believe.

41 The Jews then disputed about him, because he
said, I am the bread which came down from
42 heaven. And they said, Is not this Jesus, the
son of Joseph, whose father and mother we
know? how is it then that he saith, I came
43 down from heaven? Jesus therefore answered
and said unto them, Dispute not among your-
44 selves. No man can come to me, except the
Father, who hath sent me, draw him: and I
45 will raise him up at the last day. It is written
in the prophets, And they shall be all taught of
God. Every man therefore who hath heard
and learned of the Father cometh unto me.*
46 Not that any man hath seen the Father, but he
who is from God, he hath seen the Father.†
47 Verily, verily I say unto you, He who believ-
48 eth on me, hath everlasting life. I am the bread
49 of life. Your fathers did eat manna in the
50 wilderness, and are dead. This is the bread
which cometh down from heaven, that a man
51 may eat thereof, and not die. I am the living
bread, which came down from heaven: If any
man eat of this bread, he shall live for ever;
and the bread that I will give is my flesh, which
52 I will give for the life of the world. Then the
Jews contended amongst themselves, saying,
How can this man give us *his* flesh to eat?
53 Then Jesus said unto him, Verily, verily I say

* See Isaiah liv. 13. It refers to the gospel, by which God teaches mankind, Gentiles as well as Jews. And this is also the means, which he uses to draw men to Christ, to induce them to believe and obey him.

† He is intimately acquainted with the perfections and purposes of God.

unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in
 54 you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise
 55 him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.*
 56 He that eateth my flesh, and drinketh my
 57 blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the
 Father : so he that eateth me, even he shall
 58 live by me.† This is that bread which came down from heaven : not as your fathers did
 eat manna, and are dead. He that eateth of
 59 this bread, shall live for ever. These things he spake in the synagogue, as he taught in
 60 Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard
 61 saying ; who can hear it ?‡ When Jesus knew in himself that his disciples murmured
 at it, he said unto them, Doth this offend you ?
 62 *What* and if ye should see the Son of man
 63 ascend up where he was before ?§ It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they*
 64 are spirit, and *they* are life.¶ But there are

* The 54th and 55th verses contain strong figurative expressions. See 63d verse.

† The meaning of Christ here, no doubt, is that the doctrines of his gospel were necessary to our spiritual life and improvement.

‡ That is, a difficult doctrine : who can understand it ?

§ The pre-existence of Christ in heaven is here explicitly declared. See chap. iii. 13.

¶ Then the expressions in this chapter are spiritual or figurative.

some of you who believe not. For Jesus knew from the beginning, who they were who would
 65 not believe, and who would betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went
 67 back, and walked no more with him. Then Jesus said unto the twelve, Will ye also go
 68 away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of
 69 eternal life. And we believe, and are sure, that thou art the Christ, the Son of the living God.*
 70 Jesus answered them, Have not I chosen you
 71 twelve, and one of you is a devil?† He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.



CHAP. VII.

1 AFTER these thing Jesus journeyed about Galilee: for he would not abide in Judea,
 2 because the Jews sought to kill him. Now the
 3 Jews' feast of tabernacles was near. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see
 4 the works that thou doest. For no man doeth any thing in private, while he seeketh to be

* Christ means Anointed, Messiah, or Messenger. Griesbach's text is, 'that thou art the holy one of God.'

† An adversary or accuser,

known publicly.* Since thou dost these things,
 5 shew thyself to the world. (For his brethren
 6 even did not believe in him.) Then Jesus
 said unto them, My time is not yet come :
 7 but your time is always ready. The world
 cannot hate you : but me it does hate, because
 I testify of it, that the works thereof are evil.
 8 Go ye up unto this feast : I will not go up yet
 unto this feast : for my time is not yet fully
 9 come. When he had said these words unto
 them, he abode *still* in Galilee.
 10 But when his brethren were gone up, then
 he went up also unto the feast, not openly, but
 11 as it were in secret. Then the Jews sought
 him at the feast, and said, Where is he ?
 12 And there was much disputing among the
 people concerning him : for some said, He is
 a good man : others said, Nay ; but he de-
 13 ceiveth the people. However no man spake
 openly of him, for fear of the Jews.
 14 Now about the midst of the feast, Jesus went
 15 up into the temple and taught. And the Jews
 were astonished, saying, How knoweth this man
 16 letters, having never learned ? Jesus answered
 them, and said, My doctrine is not mine, but
 17 his who sent me. If any man will do his will,
 he shall know of the doctrine, whether it be of
 18 God, or *whether* I speak of myself.† He that
 speaketh of himself seeketh his own glory : but
 he that seeketh his glory who sent him, the

* While he is desirous of being publicly known.

† A desire to know and obey divine truths is favorable to the perception of evidence on religious subjects.

same is true, and no unrighteousness is in him.*

19 Did not Moses give you the law, and yet none
of you keepeth the law? Why do ye conspire
20 my death? The people answered and said, Thou
hast a devil :† who goeth about to kill thee?
21 Jesus answered and said unto them, I have
22 done one work, and ye all wonder. Now
Moses gave you circumcision (not because
it is of Moses,‡ but of the fathers) and ye on
23 the sabbath-day circumcise a man. If a man
on the sabbath-day receive circumcision, that
the law of Moses should not be broken; are
ye angry at me because I have made a man
24 entirely whole on the sabbath-day? Judge not
according to the appearance, but judge right-
25 teous judgment.§ Then said some of them of
Jerusalem, Is not this he whom they seek to
26 kill? But lo, he speaketh boldly, and they say
nothing unto him. Do the rulers|| know in-
27 deed that this is the very Christ? Now we
know this man whence he is: but when Christ
28 cometh, no man knoweth whence he is. Then
Jesus spake aloud in the temple, as he taught,
saying, Do ye indeed know me, and whence I
am? I am not come of myself; but he who sent

* There is no deceit in him.

† Art possessed; thou art insane, or an impostor. See chap. viii. 48, 52.

‡ Circumcision was practised by Abraham and his descendants, long before Moses.

§ Rise superior to prejudice, and let your judgment be more rational and just.

|| Are the rulers in any measure convinced that this is the Messiah? Or, the rulers do not in fact know that this man is the Christ.

29 me is true, whom ye know not. But I know him,
 30 for I am from him, and he hath sent me. Then
 they sought to take him: but no man laid hands
 on him, because his hour was not yet come.
 31 And many of the people believed on him, and
 said, When Christ cometh, will he do more
 miracles than these which this *man* hath done?
 32 The Pharisees heard that the people disputed
 in this way concerning him: and the Pharisees
 and the chief priests sent officers to take him.
 33 Then Jesus said unto them, Yet a little while I
 am with you, and *then* I go unto him who sent
 34 me. Ye shall seek me, and shall not find *me*;
 35 and where I am, ye cannot come. Then the
 Jews said among themselves, Whither will he
 go, that we shall not find him? will he go unto
 the dispersed among the Gentiles,* and teach
 36 the Gentiles? What saying is this that he spake,
 Ye will seek me, and shall not find *me*; and
 37 where I am, ye cannot come? In the last day,
 that great *day* of the feast, Jesus stood and
 cried, saying, If any man thirst, let him come
 38 unto me, and drink. He that believeth on me,
 as the scripture hath said, out of his belly shall
 39 flow rivers of living water. (But this he spake
 of the Spirit, which they that believe on him
 should receive; for the Holy Spirit was not
 yet *given*, because Jesus was not yet glorified.)
 40 Many of the people therefore, when they
 heard this saying, said, Of a truth this is the
 41 prophet.† Others said, This is the Christ.

* The Jews dispersed in the country of the Gentiles.

† It appears that the Jews expected a great prophet before the coming of the Messiah. See chap. i. 21.

But some said, Shall Christ come out of
 42 Galilee? Hath not the scripture said, That
 Christ cometh of the seed of David, and out
 of the town of Bethlehem where David was?*

43 So there was a division among the people
 44 because of him. And some of them would
 have taken him; but no man laid hands on
 him.

45 Then the officers came to the chief priests and
 Pharisees; and they said unto them, Why
 46 have ye not brought him? The officers
 answered, Never man spake like this man.†

47 Then the Pharisees said to them, Are ye also
 48 deceived? Have any of the rulers, or of the
 49 Pharisees, believed on him? But this people,
 50 who knoweth not the law, are cursed. Nico-
 demus, who was one of them, and the same who
 51 came to Jesus by night, saith to them, Doth our
 law judge any man before it hear him, and know
 52 what he doeth? They answered and said unto
 him, Art thou also of Galilee? Search and look:
 53 for out of Galilee ariseth no prophet.‡ And
 every man went unto his own house.

* So in fact it was, Christ was born in Bethlehem, and Mary his mother was a descendant of David.

† This ingenuous testimony from men devoted to the civil power, and prejudiced against Christ, furnishes the highest eulogy on the instructions of our Lord.

‡ A remark suggested by prejudice and malice.

CHAP. VIII.

- 1 THEN Jesus went out to the mount of Olives:
2 And early in the morning returned to the temple, and all the people went unto him; and he
3 sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had sat her in the
4 midst, they say unto him, Master, this woman
5 was taken in adultery, in the very act. Now Moses in the law has commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have an accusation against him. But Jesus stooped down, and with *his* finger wrote on the
7 ground, (*as though he heard them not.*) But when they continued asking him, he raised up himself, and said unto them, He who is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the
9 ground. And they who heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman
10 standing in the midst. When Jesus had raised up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said,
11 No man, Lord. And Jesus said unto her, Neither do I condemn thee: * go, and sin no more.

* That is, I pronounce no sentence against thee. We cannot suppose that our Lord meant to be understood, as not condemning such conduct. But he came not as a judge. Nor did he choose to exercise judicial authority when on earth.

12 Then Jesus spake again unto them, saying, I
 am the light of the world: he that followeth
 me, shall not walk in darkness, but shall have
 13 the light of life. Then the Pharisees said unto
 him, Thou bearest witness of thyself; thy tes-
 14 timony is not true. Jesus answered and said
 unto them, Though I bear witness of myself, yet
 my testimony is true; for I know whence I
 came, and whither I go; but ye cannot tell
 15 whence I come, and whither I go. Ye judge
 16 after the flesh;* I judge no man. And yet if
 I judge, my judgment is true: for I am not
 17 alone, but I and the Father that sent me.† It
 is also written in your law, that the testimony
 18 of two men is true. I am one who beareth
 witness of myself, and the Father who sent me
 19 beareth witness of me. Then they said unto
 him, Where is thy Father? Jesus answered,
 Ye neither know me, nor my Father: if ye
 had known me, ye should have known my
 20 Father also. These words Jesus spake in the
 treasury, as he taught in the temple: and no
 man laid hands on him; for his hour was not
 21 yet come. Then Jesus said again unto them,
 I go my way, and ye shall seek me, and shall
 die in your sins: whither I go, ye cannot come.
 22 Then said the Jews, Will he kill himself? be-
 cause he saith, Whither I go, ye cannot come.
 23 And he said unto them, Ye are from beneath;

* That is, from appearance or prejudice.

† As if he said, my judgment and opinion are not that
 of a man only; but I speak and judge under the influence of
 the spirit of God. See 26th and 29th verses.

I am from above :* ye are of this world ; I
24 am not of this world. I said therefore unto
you, that ye shall die in your sins : for if ye
believe not that I am *he*,† ye shall die in your
25 sins. Then they said unto him, Who art thou ?
And Jesus saith unto them, Even *the same*
26 that I said unto you from the first. I have
many things to say, and to judge of you : but
he that sent me, is true ; and I speak to the
world those things which I have heard of him.
27 They understood not that he spake to them of
28 the Father. Then Jesus said unto them, When
ye have lifted up the Son of man, then shall ye
know that I am *he*,‡ and *that* I do nothing of
myself ; but as my Father hath taught me, I
29 speak these things. And he who sent me is
with me : the Father hath not left me alone ;
for I do always those things that please him.
30 As he spake these words, many believed on
31 him. Then Jesus said to those Jews who
believed on him, If ye continue in my word,
32 *then* are ye my disciples indeed. And ye shall
know the truth, and the truth shall make ye
free.
33 They answered him, We are Abraham's
offspring, and were never in bondage to any
man : How sayest thou, Ye shall be made

* See chap. iii. 13.

† That is, the Messiah.

‡ That I am the Christ, and was sent from God. And many Jews did believe in Jesus as the Messiah, when they witnessed the awful events which took place at his crucifixion, and the gift of the Holy Spirit to his apostles.

34 free? * Jesus answered them, Verily, verily I
 say unto you, whosoever committeth sin, is
 35 the servant of sin: And the servant abideth
 not in the house for ever: *but* the Son abideth
 36 ever. If the Son therefore shall make you
 37 free, ye shall be free indeed. I know that ye
 are Abraham's offspring: but ye seek to kill
 me, because my word hath no place in you.
 38 I speak that which I have seen with my Father:
 and ye do that which ye have seen with
 39 your father. They answered and said unto
 him, Abraham is our father. Jesus saith unto
 them, If ye were Abraham's children, ye would
 40 do the works of Abraham. But now ye seek
 to kill me; a man who hath told you the truth,
 which I have heard of God; this did not Abra-
 41 ham. Ye do the deeds of your father. Then
 they said to him, We are not born of fornication:
 42 we have one Father, *even* God. Jesus
 said unto them, If God were your Father,† ye
 would love me: for I proceed forth and came
 from God; I did not come of myself, but he
 43 sent me. Why do ye not understand my discourse?
 It is because ye cannot hear my doctrine.
 44 Ye are of *your* father the devil, and the
 lusts of your father ye will do. He was a

* The Jews thought they had no need of instruction or reformation, as they had the law of Moses, and were descendants of Abraham. But Christ taught them that they were in error, and under the power of sin, and therefore needed the benefit of his doctrine as well as the rest of the world.

† If ye treated God as your Father, and possessed the disposition he requires of his children, if ye were humble, candid and obedient.

murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe
 46 me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe
 47 me? He who is of God, heareth God's words: ye therefore hear *them* not, because
 48 ye are not of God. Then the Jews said unto him, Say we not well that thou art a Samaritan,
 49 and hast a demon? * Jesus answered, I have not a demon; but I honor my Father, and ye do
 50 dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth.
 51 Verily, verily I say unto you, if a man keep
 52 my saying, he shall never see death. † Then the Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man adhere to my doctrine, he shall never taste of death.
 53 Art thou greater than our father Abraham, who is dead? The prophets also are dead:
 54 whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me, of whom ye say,
 55 that he is your God: Yet ye have not known him; but I know him: and if I should say, I

* By thus characterizing Jesus, they meant to reproach him as one who was distracted, or impious. See chap. x. 20. The charge was, that he was assisted by an evil spirit, and was a magician, and not a true prophet.

† The Jews and Arabians had a proverb to this effect—that the good live, though in the abodes of death; and that the wicked were dead, even whilst they lived.

know him not, I should be a liar like unto you :
 56 but I know him, and obey his words. Your
 father Abraham greatly desired to see my day :
 57 and he saw *it*, and was glad.* Then said the
 Jews unto him, Thou art not yet fifty years
 58 old, and hast thou seen Abraham ? Jesus said
 unto them, Verily, verily I say unto you, be-
 59 fore Abraham was, I am. Then they took up
 stones to cast at him : but Jesus hid himself,
 and went out of the temple, going through the
 midst of them, and so passed by.

CHAP. IX.

1 **AND** as he passed on, he saw a man who
 2 was blind from his birth. And his disciples
 asked him, saying, Master, who did sin, this
 man, or his parents, that he was born blind ?
 3 Jesus answered, Neither hath this man sinned,
 nor his parents :† but that the works of God
 4 should be made manifest in him. I must work
 the works of him who sent me, while it is day :
 the night cometh, when no man can work.
 5 While I am in the world, I am the light of the
 6 world. When he had thus spoken, he spat
 on the ground, and made clay of the spittle,
 and anointed the eyes of the blind man with the

* Saw it in vision, or prophetically, on mount Moriah, when he was about to offer up his son Isaac. See Gen. chap. xxii. 1, 2.

† Not sinned remarkably ; but his blindness was inflicted for the purpose of furnishing an occasion to display the power of God by me, his Son and Messenger.

7 clay. And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) Then he went his way and washed, and came seeing.

8 The neighbors therefore, and they who before had seen him when he was blind, said, Is
9 not this he who sat and begged? Some said, This is he. Others said, He is like him. But
10 he said, I am *he*. Then they said unto
11 him, How were thine eyes opened? He answered and said, A man who is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.
12 Then they said unto him, Where is he? He replied, I know not.

13 Then they brought to the Pharisees him
14 who was formerly blind. And it was the sabbath-day, when Jesus made the clay, and opened
15 his eyes. Then the Pharisees again asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I
16 washed, and do see. Then some of the Pharisees said, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man who is a sinner, do such miracles? And there was a division among them.
17 They again addressed the blind man, What sayest thou of him? That he hath opened
18 thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received
19 his sight. And they asked them, saying, Is

this your son, who ye say was born blind ? how
 20 then doth he now see ? His parents answered
 them, and said, We know that this is our son,
 21 and that he was born blind : But by what
 means he now seeth, we know not ; or who
 hath opened his eyes, we know not. He is of
 age ; ask him ; he shall speak for himself.
 22 (His parents said this, because they feared the
 Jews : For the Jews had decreed already, that
 if any man should confess that he was Christ,
 23 he should be put out of the synagogue. There-
 fore his parents said, He is of age ; ask him.)
 24 Then they again called the man who was blind,
 and said unto him, Give God the praise ; we
 25 know that this man is a sinner. He answered
 and said, Whether he be a sinner, I know
 not : of one thing I am certain, that having been
 26 blind, now I see. Then they said to him again,
 What did he to thee ? how opened he thine
 27 eyes ?* He answered them, I have told you
 already ; did ye not hear ? wherefore would ye
 have it repeated ? will ye also be his disciples ?
 28 Then they reviled him, and said, Thou art his
 29 disciple ; but we are Moses' disciples. We
 know that God spake unto Moses : *as for this*
 30 *fellow*, we know not whence he is. The man
 answered and said unto them, Why this is a
 wonderful thing indeed, that ye know not
 whence he is, though he hath opened mine

* The Jews wished, if possible, by their cavils and ques-
 tions, to make the man contradict himself. They could not
 deny the miracle ; but wished to find some sort of inconsis-
 tency in the account, as an apology for their objections. But
 it was in vain. The relation of the man is simple, plain and
 convincing.

31 eyes.* We all know that God heareth not sin-
 ners : but if any man feareth God, and doeth
 32 his will, him he heareth. It was never before
 heard that any man opened the eyes of one who
 33 was born blind. If this man were not of God,
 34 he could do nothing. They answered and said
 unto him, Thou wast altogether born in sins,
 and dost thou teach us ? And they cast him
 35 out of the synagogue. Jesus heard that they
 had cast him out : and when he had found
 him, he said unto him, Dost thou believe on
 36 the Son of God ? He answered and said, Who
 37 is he, Lord, that I might believe on him ? And
 Jesus said unto him, Thou hast both seen him,
 38 and it is he who talketh with thee. And he
 said, Lord, I believe. And he worshipped him.
 39 And Jesus said, For judgment I am come
 into this world ; that they who see not, might
 see ; and that they who see, might be made
 40 blind.† And some of the Pharisees who were
 with him heard these words, and said unto
 41 him, Are we blind also ? Jesus said unto
 them, If ye were blind, ye should have no sin :
 but now ye say, We see ; therefore your sin
 remaineth.‡

* You pretend to be wise men, and yet know not whether a man is assisted by God, who performs such miracles.

† That they who feel their need of instruction, may be enlightened by coming to me : And that the vain and conceited, who reject my doctrine, may be given up to error on account of their pride and obstinacy.

‡ If ye were really ignorant, and without the means of light, ye would be comparatively blameless ; But as you think you have light and knowledge sufficient, you will of course reject me, and remain in error and sin.

CHAP. X.

1 VERILY, verily I say unto you, he who
entereth not by the door into the sheep-fold,
but climbeth up some other way, the same is a
2 thief and a robber. But he who entereth in
3 by the door, is the shepherd of the sheep. To
him the porter openeth; and the sheep hear his
voicē: and he calleth his own sheep by name,
4 and leadeth them out. And when he leadeth
out his own sheep, he goeth before them,
and the sheep follow him: for they know
5 his voice. And a stranger they will not follow,
but will flee from him: for they know not the
6 voice of strangers. This parable spake Jesus
unto them, but they understood not what things
7 they were which he spake unto them. Then
Jesus said unto them again, Verily, verily, I
8 say unto you, I am the door of the sheep. All
who ever came before me* are thieves and
9 robbers; but the sheep did not hear them. I
am the door: by me if any man enter in, he
shall be saved; and shall go in and out, and
10 find pasture. The thief cometh not but to
steal, and to kill, and to destroy; I am come
that they might have life, and that they might
11 have it more abundantly. I am the good
Shepherd: the good Shepherd giveth his life
12 for the sheep. But he that is an hireling, and
not the Shepherd, whose own the sheep are
not, seeth the wolf coming, and leaveth the

* All who had pretended to be the Messiah.

sheep, and fleeth : and the wolf catcheth them,
 13 and scattereth the sheep. The hireling fleeth,
 because he is an hireling, and careth not for
 14 the sheep. I am the good shepherd, and know
 15 my *sheep*, and am known of mine. As the
 Father knoweth me, even so I know the Father :
 and I lay down my life for the sheep.
 16 And I have other sheep, which are not of this
 fold ; them also I must bring, and they shall
 hear my voice ; and there shall be one fold, and
 17 one shepherd. Therefore doth the Father love
 me, because I lay down my life, that I might
 18 take it again. No man taketh it from me, but
 I lay it down of myself. I have power to lay it
 down, and I have power to take it again.* This
 direction I have received of my Father.

19 Then there was a division again among the
 20 Jews for these words. And many of them said,
 He hath a demon, and is mad ; why hear ~~we~~
 21 him?† Others said, These are not the words
 of a demoniac. Can a demon open the eyes
 of the blind ?

22 Now this took place at Jerusalem, *during*
 the feast of dedication, and it was winter.
 23 And Jesus walked the temple in Solomon's
 24 porch. Then the Jews came round about
 him, and said unto him, How long dost thou
 make us to doubt?‡ If thou be the Christ, tell

* Could any prophet or apostle say this ? "I have power," &c.

† He has a *demon*, and is *insane*, or beside himself. See chap. viii. 48.

‡ Literally—how long dost thou take away our mind—that is, keep us in anxiety and suspense.

25 us plainly. Jesus answered them, I told you,
and ye believed not: the works that I do in
my Father's name, they bear witness of me.
26 But ye believe not, for ye are not of my sheep.
27 My sheep, hear my voice; I know them,
28 and they follow me: I also give unto
them eternal life; and they shall never
perish, neither shall any pluck them out of my
29 hand. My Father who gave *them* me, is
greater than all; and none is able to pluck *them*
30 out of my Father's hand. I and the Father
31 are one.* Then the Jews took up stones
32 again to stone him. Jesus said unto them,
Many good works I have shewed you from
my Father; for which of those works do ye
33 stone me? The Jews answered him, saying,
For a good work we stone thee not; but for
blasphemy, and because that thou, being a
34 man, makest thyself God. Jesus answered
them, Is it not written in your law, I said, Ye
35 are gods? If he called them gods, unto whom
the word of God came, (and the scriptures
36 must not be broken;) say ye of him, whom
the Father hath sanctified, and sent into the
world, Thou blasphemest, because I said, I
37 am the Son of God? If I do not the works
38 of my Father, believe me not. But if I do,
though ye believe not me, believe the works;
that ye may know and believe that the Father
39 is in me, and I in him. Therefore they sought
again to take him: but he escaped out of their

* Are one in design and affection; our purpose and views are the same.

40 hand, and went away again near to the Jordan,
to the place where John at first baptized; and
41 there he abode. And many resorted unto him,
and said, John did no miracle: but all things
that John spake of this person, were true.
42 And many believed on him there.

CHAP. XI.

1 NOW a certain man was sick, *named* Lazarus, of Bethany, the town of Mary and her
2 sister Martha. (It was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3 Then his sisters sent unto him, saying, Lord,
4 behold, he whom thou lovest is sick.* When Jesus heard it, he said, 'This sickness is not unto death,† but for the glory of God, that the
5 Son of God may be glorified thereby. Now Jesus loved Martha and her sister, and Lazarus.
6 Yet when he had heard that he was sick, he abode two days still in the place where he
7 was. Then after that, he saith to his disciples,
8 Let us go into Judea again. The disciples say unto him, Master, the Jews lately sought to stone thee; and wilt thou go thither again?
9 Jesus answered, Are there not twelve hours in

* Mary and Martha thought it enough merely to notify Jesus, that their brother, his friend, was sick. They solicited nothing, but presumed, no doubt, that Christ would come and heal him.

† That is, he shall be raised up again, and the power of God displayed by his resurrection.

the day? If any man walk in the day, he will not stumble, because he seeth the light of this world. But if a man walk in the night, he will stumble, because there is no light in him.

10 Thus Jesus spake to them, and afterwards he said, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep. Then Jesus said unto them plainly,

15 Lazarus is dead. And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then Thomas (who is called Didymus,) said unto his fellow-disciples, Let us also go, that we may die with him.* And when Jesus came, he found that he had laid in the grave four days already. (Now Bethany was near unto Jerusalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then as soon as Martha heard that Jesus was coming, she went and met him: but Mary sat *still* in the house. Then Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatever thou wilt ask of God, God will give

* There are two constructions to this declaration of Thomas: one, that his affection was so great for Lazarus, he wished not to live, as his friend was dead: the other that though Jesus, his Master, might be destroyed by the Jews, he was resolved to attend him, even at the risk of life. See 8th verse.

23 *it* thee. Jesus saith unto her, Thy brother shall
 24 rise again. Martha saith unto him, I know
 that he shall rise again in the resurrection at the
 25 last day.* Jesus said unto her, I am the resur-
 rection, and the life : he that believeth in me,
 26 though he were dead, yet shall he live : † And
 whosoever liveth, and believeth in me, shall
 27 never die. Believest thou this ? She saith unto
 him, Yea, Lord, I believe that thou art the
 Christ, the Son of God, who should come into
 28 the world. ‡ And when she had said this, she
 went her way, and called Mary her sister se-
 cretly, saying, The master is come, and calleth
 29 for thee. As soon as she heard *that*, she arose
 30 quickly, and came unto him. Now Jesus was
 not yet come into the town, but was in that
 31 place where Martha met him. The Jews then
 who were with her in the house, and comforted
 her, when they saw Mary that she rose up
 hastily, and went out, followed her, saying, She
 32 goeth unto the grave, to weep there. Then
 when Mary was come where Jesus was, and
 saw him, she fell down at his feet, saying unto
 him, Lord, if thou hadst been here, my brother
 33 had not died. When Jesus therefore saw her
 weeping, and the Jews also weeping which
 came with her, he groaned in the spirit, and

* Some of the Jews then believed in a resurrection at the end of the world. See Daniel chap. xiii. 2.

† No prophet or apostle ever used such language. See chap. x. 48 ; v. 21, 22, 26, 28.

‡ See chap. xvii. 3. A belief and confession that Jesus was the Messiah, or Christ, was sufficient to constitute one a Christian. - See also Mat. xvi. 16 ; Acts viii. 37.

54 was troubled. And said, Where have ye laid
him? They say unto him, Lord, come and
56 see. Jesus wept. Then said the Jews, Be-
57 hold how he loved him! And some of them
said, Could not this person, who opened the
eyes of the blind, have caused that even this
58 man should not have died? Then Jesus again
groaning in himself, cometh to the grave. (It
59 was a cave, and a stone lay upon it.) Jesus
said, Take away the stone. Martha, the sister
of him who was dead, saith unto him,
Lord, by this time he stinketh: for he hath
40 been *dead* four days. Jesus saith unto her,
Did I not say unto thee, that if thou wouldest
believe, thou shouldest see the glory of God?
41 Then they took away the stone *from the place*
where the dead was laid. And Jesus lifted up
his eyes, and said, Father, I thank thee that
42 thou hast heard me: And I knew that thou
hearest me always; but because of the people
which stand by, I said it, that they may believe
43 that thou hast sent me. And when he had
thus spoken, he cried with a loud voice, Laz-
44 arus, come forth. And he that was dead came
forth, bound hand and foot with grave-clothes:
and his face was bound about with a napkin.
Jesus saith unto them, Loose him, and let him
45 go. Then many of the Jews who came to
Mary, and had seen the things which Jesus
46 did, believed on him. But some of them went
their ways to the Pharisees, and told them what
things Jesus had done.
47 Then the chief priests and Pharisees gath-
ered a council, and said, What do we? for

48 this man doeth many miracles. If we let him
thus alone, all *men* will believe on him : and
the Romans will come and take away both our
49 place and nation. And one of them, *named*
Caiaphas, being the high priest that year, said
50 unto them, Ye know nothing at all,* nor con-
sider that it is expedient for us, that one man
should die for the people, and not that the
51 whole nation perish. This he spake not of
himself : but being high priest that year, he
prophesied that Jesus should die for that na-
52 tion :† And not for that nation only, but that
also he should gather together in one the child-
53 ren of God, that were scattered abroad. Then,
from that day they took counsel together to
54 put him to death. Jesus therefore walked no
more publicly among the Jews ; but went
thence into a country near to the wilderness,
into a city called Ephraim, and there continued
with his disciples.

55 And the Jews' passover was nigh at hand :
and many went from the country up to Jerusa-
lem before the passover, to purify themselves.

56 Then they sought for Jesus, and spake among

* This miracle the Jewish priests and rulers could not deny ; nor did they ascribe it to the power of the devil ; yet they were determined to destroy Jesus ; and to effect their purpose, resorted to the plea of *expediency*.

† It would seem, that the high Priest was under a divine impulse, as Balaam was, who was yet a wicked man. God brings good out of evil, and causes the ungodly sometimes to be instrumental in effecting his wise and holy purposes. The high priest had reference only to the good of his own nation. But the purpose of God was, as the evangelist says, to produce spiritual benefit to all the nations of the world.

themselves, as they stood in the temple, What think ye, that he will not come to the feast ?

57 Now both the chief priests and the Pharisees had given direction, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

1 THEN Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

2 There they made him a supper ; and Martha served : but Lazarus was one of them who sat

3 at the table with him. Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled

4 with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's

5 son, who should betray him, Why was not this ointment sold for three hundred pence, and

6 given to the poor ? This he said, not that he cared for the poor : but because he was a thief, and had the purse, and bare what was put

7 therein. Then Jesus said, Let her alone : against the day of my burying hath she kept

8 this. For the poor ye always have with you ;

9 but me ye have not always. Now many of the Jews knew that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

- 10 But the chief priests consulted that they might
11 put Lazarus also to death ; because by reason
of him many of the Jews went away, and be-
lieved on Jesus.
- 12 On the next day, much people that were
come to the feast, when they heard that Jesus
13 was coming to Jerusalem, took branches of
palm-trees, and went forth to meet him, and
cried, Hosanna ; blessed is the King of Israel,
14 who cometh in the name of the Lord.* And
Jesus, when he had found a young ass, sat
15 thereon ; as it is written, Fear not, daughter of
Sion : behold, thy King cometh, sitting on an
16 ass's colt. These things his disciples under-
stood not at the first ; but when Jesus was
glorified,† then they remembered that these
things were written of him, and *that* they had
17 done these things unto him. The people there-
fore who were with him when he called Laz-
arus out of his grave, and raised him from the
18 dead, bare witness. For this cause also the
people met him, for they heard that he had
19 done this miracle. Then the Pharisees said
among themselves, Do ye perceive how ye
prevail nothing ? Behold, the world is gone
after him.
- 20 Now there were certain Greeks among them,
21 who came up to worship at this feast : ‡ And

* The opinion of the Jews was, that Christ would assume kingly power ; and coming in the name of the Lord, was descriptive of the Messiah.

† When Christ was raised from the dead.

‡ Though Greeks, they were acquainted with the Jewish Scriptures, and believed in the one true God.

the same came to Philip, who was of Bethsaida of Galilee, and besought him, saying, Sir, we
 22 would see Jesus.* Philip came and told Andrew : and then Andrew and Philip told Jesus.
 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily I say unto you, except a
 24 corn of wheat fall into the ground, and die, it abideth alone : but if it die, it bringeth forth much
 25 fruit.* He that loveth his life, shall lose it ; † and he that hateth his life in this world, shall
 26 keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall my servant be also : if any man serve me, him
 27 will the Father honor. Now is my soul troubled : and what shall I say ? Father, save me from this hour : but for this very cause I came
 28 unto this hour. ‡ Father, glorify thy name. Then there came a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. §
 29 Then the people who stood by, and heard it, said that it thundered. || Others said, An angel spake to him. Jesus answered and said, This
 30 voice came not for my sake, but for your's.

* Here is evidently reference to the death and resurrection of our Lord.

† He who regardeth his life more than his duty. See Mat. x. 39.

‡ The idea of his sufferings seemed for a moment to alarm and appal our Savior ; yet his firmness and resolution did not forsake him. See Luke xxii. 42.

§ The voice from heaven was at once a support to Christ, and a proof to the Jews that he was favored of God.

|| Here then was precisely what the Jews requested : a sign from heaven. Yet they did not believe in Christ.

31 Now is the judgment of this world : now shall
 32 the prince of this world be cast out. And I,
 when I am lifted up from the earth, will draw
 33 all *men* unto me.* (This he said, signifying
 34 what death he should die.) The people answered him, We have heard out of the law,† that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who
 35 is this Son of man ? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While
 36 ye have light, believe in the light, that ye may be the children of light. Having said these things, Jesus departed, and retired from them.‡
 37 But though he had done so many miracles before them, yet they believed not on him.
 38 That the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm
 39 of the Lord been revealed ? Therefore they could not believe, because Isaiah said again,§
 40 He hath blinded their eyes, and hardened their

* Now is the time when the fate of the world will be decided. And though I am slain on the cross, yet I shall reign and triumph forever.

† This was their own construction, except that it was predicted that the religion or reign of Christ should be perpetual. The law here is synonymous with the Jewish Scriptures.

‡ Not from fear, but because he had not yet finished his instructions to his disciples.

§ The prophet predicted that they would disbelieve and reject the Messiah.

hearts, that they should not see with *their* eyes, nor understand with *their* heart, and be
 41 converted, and I should heal them.* These things said Isaiah when he saw his glory, and spake of him.

42 Nevertheless many of the rulers believed on him: but because of the Pharisees they did not acknowledge it, lest they should
 43 be put out of the synagogue:† For they loved the praise of men more than the praise of God.

44 Then Jesus cried and said, He that believeth on me, believeth not *only* on me, but on him
 45 who sent me.‡ And he who seeth me, seeth
 46 him who sent me. I am come a light into the world, that whosoever believeth on me should
 47 not abide in darkness. And if any man hear my words, and believe not, I judge him not
 48 now; for I came not to judge the world, but to
 49 save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth
 50 him: the word which I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak.§ And I know

* See Mat. xiii. 15; Ezek. xiii. 2; Jerem. v. 2; Luke viii. 10.

† The Pharisees had great influence. They pretended to have a high respect for the law, and to be more holy than others; and thus in matters of religion, their opinions and decisions were revered.

‡ See chap. i. 14, 18; v. 37, 38; xiv. 9, 10.

§ That is, as he said in another place, "my doctrine is not mine, but his who sent me." See also chap. xiv. 10.

that his commandment is eternal life ; whatever then I speak, it is even as the Father hath said unto me.

CHAP. XIII.

- 1 NOW, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in
2 the world, he loved them unto the end. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son,
3 to betray him,) Jesus knowing that the Father had given all things into his hands, and that he
4 was come from God, and went to God ; he arose from supper, and laid aside his garments,
5 and took a towel, and girded himself. After that he poured water into a bason, and began to wash the disciples' feet, and to wipe *them*
6 with the towel wherewith he was girded. Then he cometh to Simon Peter : and Peter saith
7 unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him, What I do, thou knowest not now ; but thou shalt know
8 hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed, needeth only to wash *his* feet, but is wholly clean : and ye
11 are clean, but not all. For he knew who should betray him : therefore he said, Ye are not all

12 clean. So after he had washed their feet, and
 had taken his garments, and was set down
 again, he said unto them, Know ye what I have
 13 done to you? Ye call me Master, and Lord;
 14 and ye say well: for so I am. If I then, *your*
 Lord and Master, have washed your feet; ye
 15 also ought to wash one another's feet.* For
 I have given you an example, that ye should
 16 do as I have done to you. Verily, verily I
 say unto you, the servant is not greater than
 his lord; neither he that is sent, greater than
 17 he that sent him. If ye know these things,
 18 happy are ye if ye do them. I speak not of
 you all: I know whom I have chosen: but
 that the scripture may be fulfilled, He that eat-
 eth bread with me, hath lifted up his heel against
 19 me. Now I tell you before it happen, that
 when it does come to pass, ye may believe that
 20 I am *he*.† Verily, verily I say unto you, he
 who receiveth whomsoever I send, receiveth
 me; and he who receiveth me, receiveth him
 21 who sent me. When Jesus had thus said, he
 was troubled in spirit, and testified, and said,
 Verily, verily I say unto you, that one of you
 22 shall betray me. Then the disciples looked
 one on another, doubting of whom he spake.
 23 Now there was leaning on Jesus' bosom one of
 24 his disciples, whom Jesus loved. Simon Peter
 therefore beckoned to him, that he should ask

* If Jesus were thus condescending and humble, how ready should his disciples be to perform deeds of kindness to all their Christian brethren who need their services.

† That is, the Christ, the Messiah, long expected by the Jews.

25 who it should be of whom he spake. He then
lying on Jesus' breast, saith unto him, Lord,
26 who is it? * Jesus answered, He it is to whom
I shall give a morsel, when I have dipped it. †
And when he had dipped the morsel, he gave
27 it to Judas Iscariot, *the son of Simon*. And
after the morsel, Satan entered into him. Then
said Jesus unto him, What thou doest, do
28 quickly. Now no man at the table knew for
29 what intent he spake this unto them. For
some thought because Judas had the purse,
that Jesus had said unto him, Buy what we
have need of against the feast; or, that he
30 should give something to the poor. He then,
having received the morsel, went immediately
out: and it was night.

31 And when he was gone out, Jesus said, Now
is the Son of man glorified, and God is glorified
32 in him. If God be glorified in him, God
will also glorify him in himself, and will immediately
33 glorify him. Little children, yet a
little while I am with you. Ye shall seek me,
and, as I said unto the Jews, Whither I go, ye
34 cannot come, so now I say unto you. A new
commandment I give unto you, that ye love
one another; as I have loved you, that ye also
35 love one another. By this shall all men know
that ye are my disciples, if ye have love one to
another.

36 Simon Peter said unto him, Lord, whither
goest thou? Jesus answered him, Whither I

* John probably made this request in a low voice.

† Probably a small piece of bread, dipped in melted butter.

go, thou canst not follow me now; but thou
 37 shalt follow me afterwards.* Peter said unto
 him, Lord, why cannot I follow thee now? I
 38 will lay down my life for thy sake.† Jesus
 answered him, Wilt thou lay down thy life for
 my sake? Verily, verily I say unto thee, the
 cock shall not crow, till thou hast denied me
 thrice.

 CHAP. XIV.

1 LET not your heart be troubled: ye believe
 2 in God, and ye believe in me.‡ In my Father's
 house there are many mansions: If not,
 I would have told you. I go to prepare a
 3 place for you. And if I go and prepare a place
 for you, I will come again, and receive you
 unto myself; that where I am, ye may be also.
 4 And whither I go, ye know, and the way ye
 5 know. Thomas saith unto him, Lord, we
 know not whither thou goest; and how can
 6 we know the way? Jesus saith unto him, I

* The disciples were still ignorant that their Lord was to be taken and crucified.

† Vain, presumptuous man! as his faith failed him when the waves arose, so did his resolution, when his Lord was taken by the Jews.

‡ The disciples certainly believed in Christ as the Messiah. See chap. xvii. 8. They need not then be exhorted to believe in Christ. But their belief in him would supply them with reasons for hope and comfort. The original will also but bear this construction.

§ Thomas was possessed of a strong curiosity; and was free and explicit in his inquiries.

am the way, and the truth, and the life : no
 7 man cometh unto the Father but by me.* If
 ye had known me, ye should have known my
 Father also : and from henceforth ye know
 8 him, and have seen him. Philip saith unto
 him, Lord, shew us the Father, and it will sat-
 9 isfy us.† Jesus saith unto him, Have I been
 so long time with you, and yet hast thou not
 known me, Philip ? he that hath seen me, hath
 seen the Father ;‡ and how sayest thou, Shew
 10 us the Father ? Dost thou not believe that I
 am in the Father, and the Father in me ?
 The words which I speak unto you, I speak
 not of myself : but the Father, that dwelleth
 11 in me, he doeth the works. Believe me that I
am in the Father, and the Father in me : or
 believe me for the very work's sake.§
 12 Verily, verily I say unto you, he who believ-
 eth on me, the works which I do, he shall do
 also : and greater *works* than these shall he do :
 13 because I go unto my Father. And whatsoever
 ye shall ask in my name, that will I do, that
 14 the Father may be glorified in the Son. If ye
 shall ask any thing in my name, I will do *it*.
 15 If ye love me, keep my commandments.
 16 And I will pray the Father, and he shall give

* So also, he is the light of the world : the resurrection
 and the life. For by him God has revealed his will, and
 made known the way of pardon and immortality.

† Moses also was desirous to see the glory of God.

‡ See chap. i. 14. 18. and v. 37. I am his Messenger
 and Representative. By me his wisdom, power and grace
 are displayed.

§ That is, on account of the miraculous works.

you another comforter,* that he may abide
 17 with you forever : *even* the Spirit of truth ;
 whom the world cannot receive, because it
 seeth him not, neither knoweth him ; but ye
 know him ; for he dwelleth with you, and shall
 18 be in you. I will not leave you comfortless : I
 19 will come to you. Yet a little while, and the
 world will see me no more : but ye will see me :
 20 because I live, ye shall live also. At that day†
 ye shall know that I *am* in my Father, and you
 21 in me, and I in you. He who hath my com-
 mandments, and keepeth them, he it is who
 loveth me : and he who loveth me, shall be
 loved of my Father ; and I will love him, and
 22 will manifest myself to him. Judas (not Iscar-
 iot,) saith unto him, Lord, how is it that thou
 wilt manifest thyself unto us, and not unto the
 23 world ? Jesus answered and said unto him, If
 a man love me, he will keep my words : and
 my Father will love him, and we will come unto
 24 him, and make our abode with him. He that
 loveth me not, keepeth ~~not~~ my sayings : and
 the word which you hear, is not mine, but the
 25 Father's who sent me. These things I have
 spoken unto you, being *yet* present with you.
 26 But the comforter, *which* is the Holy Spirit,
 whom the Father will send in my name, he shall
 teach you all things, and bring all things to
 your remembrance, whatsoever I have said un-
 27 to you. Peace I leave with you, my peace I
 give unto you ; not as the world giveth, give I

* Or advocate, or monitor, as some render it.

† After his resurrection.

unto you.* Let not your heart be troubled,
 28 neither let it be afraid. Ye have heard how I
 said unto you, I go away, and come *again* unto
 you. If ye loved me, ye would rejoice, be-
 cause I said, I go unto the Father: for my
 29 Father is greater than I.† And now I have
 told you before it come to pass, that when it is
 30 come to pass, ye might believe. Hereafter I
 will not talk much with you; for the prince of
 this world cometh, and hath nothing in me.‡
 31 But that the world may know that I love the
 Father; and as the Father gave me command-
 ment, even so I do. Arise, let us go hence.



CHAP. XV.

1 I AM the true vine, and my Father is the
 2 husbandman.§ Every branch in me that
 beareth not fruit, he taketh away: and every
branch that beareth fruit, he purifieth it, that it
 3 may bring forth more fruit.|| Now ye are

* Peace of conscience, not external and temporal peace.

† Though I exercise a divine power in performing mira-
 cles, and claim great authority, yet I derive all this power
 and authority from God. He is Almighty. In him ye believe.
 Be certain, then, of his favor and aid in support of my cause,
 and in the fulfilment of my promises.

‡ I am soon to be tried by worldly power, though nothing
 can be alleged against me. However, the world will know
 that I love the Father.

§ See Jeremiah ij. 21. I am the Head of the church:
 The root, from which every good man is to derive spiritual
 instruction and comfort.

|| Those who improve their privileges will receive aid
 and assistance from God.

clean through the word which I have spoken
 4 unto you. Abide in me, and I in you. As
 the branch cannot bear fruit of itself, except it
 abide in the vine ; no more can ye, except ye
 5 abide in me. I am the vine, ye *are* the branches.
 He who abideth in me, and I in him, the same
 bringeth forth much fruit : for without me ye
 6 can do nothing.* If a man abide not in me,
 he is cast forth as a branch, and is withered :
 and men gather them, and cast *them* into the
 7 fire, and they are burned. If ye abide in me,
 and my words abide in you, ye shall ask what
 ye will, and it shall be done unto you.†
 8 Herein is my Father glorified, that ye bear
 much fruit ;‡ so shall ye be my disciples.
 9 As the Father hath loved me, so have I loved
 10 you ; continue ye in my love. If ye keep my
 commandments, ye shall abide in my love ;
 even as I have kept my Father's command-
 11 ments, and abide in his love. These things I
 have spoken unto you, that my joy might re-
 main in you, and *that* your joy might be com-
 12 plete. This is my commandment, that ye
 13 love one another, as I have loved you. No
 man hath greater love than this, that a man lay
 14 down his life for his friends. Ye are my
 friends, if ye do whatsoever I command you.

* Christ here teaches the necessity of considering him a divine teacher, and his doctrines as essential to uniform virtue. If we set aside his gospel, we have no support to virtue, and no assurance of divine favor.

† If ye are faithful to me, whatever ye may ask of God, he will hear and answer you. See Acts iv. 31.

‡ It is by our *virtues*, then, and not by our *sins*, as some vainly pretend, that we honor and glorify God.

15 Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth ; but I have called you friends ; for all things that I have heard of my Father, I have made
16 known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain : that whatever ye shall ask of the Father in my name, he may
17 give it you.* These things I command you,
18 that ye love one another. If the world hate you, ye know that it hated me before *it hated*
19 you. If ye were of the world,† the world would love his own ; but because ye are not of the world, and I have chosen you out of the
20 world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will
21 keep yours also. But all these things will they do unto you for my name's sake, because they
22 know not him that sent me. If I had not come, and spoken unto them, they had not had sin :‡ but now they have no excuse for their sin :
23 He who hateth me, hateth my Father also.
24 If I had not done among them the works which no other man did, they had not had sin : but now they have seen, and hated both me

* See chap. xvi. 24th verse.

† That is, worldly in your views and dispositions.

‡ See chap. ix. 39, 41.

25 and my Father.* However, the word is thus fulfilled which is written in their law, They
 26 hated me without a cause. But when the Comforter† is come, whom I will send unto you from the Father, *even* the Spirit of truth which proceedeth from the Father, he shall
 27 testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

 CHAP. XVI.

1 THESE things I have spoken unto you,
 2 that ye should not be offended.‡ They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think
 3 that he doeth God service.§ And these things they will do unto you, because they have not
 4 known the Father nor me. But these things I have told you, that when the time shall come, ye may remember that I told you of them. I did not mention them to you at the begin-
 5 ning, because I was with you. But now I go my way to him who sent me, and none of you
 6 asketh me, Whither goest thou ? But because

* Christ was actuated by the Spirit of God—and whoever dislikes the doctrines and precepts of Christ, must be a bad man.

† Advocate : The same word which is used in John's first epistle, chap. ii. 1.

‡ That is, I have thus forewarned you of the treatment which you will receive, that you may not hereafter be offended, and desert my cause.

§ Paul thought he was doing service to the cause of religion, when he persecuted the apostles and first Christians.

I have said these things unto you, sorrow hath
 7 filled your heart. Nevertheless, I tell you the
 truth ; it is expedient for you that I go away :
 for if I go not away, the Comforter will not
 come unto you : but if I depart, I will send
 8 him unto you. And when he is come, he will
 convince the world of sin, and of righteousness,
 9 and of judgment : of sin, because they believe
 10 not on me ; of righteousness, because I go to
 11 my Father, and ye see me no more ; * of judg-
 ment, because the prince of this world is judg-
 12 ed. I have yet many things to say unto you,
 13 but ye cannot bear them now. † But when he,
 the Spirit of truth, is come, he will guide you
 into all truth : for he shall not speak of him-
 self ; but whatsoever he shall hear, *that* shall
 he speak ; and he will shew you things to come.
 14 He shall glorify me : for he shall receive of
 15 mine, and shall shew it unto you. All things
 that the Father hath are mine : therefore I said
 that he shall take of mine, and shall shew it
 16 unto you. A little while, and ye shall not see
 me : and again, a little while, and ye shall see
 17 me, because I go to the Father. Then *some*
 of his disciples said among themselves, What
 is this that he saith unto us, A little while,
 and ye shall not see me : and again, a little
 while, and ye shall see me : and, Because I go

* By the miraculous gifts of the Spirit, the gospel was proved to be the cause of righteousness ; and the power of Satan destroyed.

† The apostles were expecting Christ would exert great temporal power ; and were not prepared for the idea of persecution and sufferings.

18 to the Father ? They said therefore, What is
 this that he saith, "A little while?" We can-
 19 not tell what he saith. Now Jesus knew they
 were desirous to ask him, and he said unto
 them, Do ye inquire among yourselves of
 that I said, "A little while, and ye shall not see
 me : and again, a little while, and ye shall see
 20 me?" Verily, verily I say unto you, that ye
 shall weep and lament, but the world shall re-
 21 joice ; and ye shall be sorrowful, but your
 sorrow shall be turned into joy.* A woman
 when she is in travail hath sorrow, because her
 hour is come ; but as soon as she is delivered
 of the child, she remembereth no more the
 anguish, for joy that a man is born into the
 22 world. And now ye have sorrow ; but I will
 see you again, and your heart shall rejoice, and
 23 your joy no man taketh from you. In that day
 ye will ask me nothing : Verily, verily I say
 unto you, whatever ye shall ask the Father
 24 in my name, he will give *it* you.† Hitherto ye
 have asked nothing in my name : ask, and ye
 shall receive, that your joy may be perfect.
 25 These things I have spoken unto you in para-
 bles : but the time cometh when I will no
 more speak unto you in parables, but I will
 26 shew you plainly of the Father. At that day
 ye will ask in my name : and I do not say that

* Their grief was indeed excessive, when he was taken and crucified ; but his resurrection gave new hope and joy, which never forsook them.

† We have no intimation that it is proper to pray to Christ ; but we are directed to pray to God in his name, and with faith in his declarations.

27 I will pray the Father for you :* For the
 Father himself loveth you, because ye have
 loved me, and have believed that I came out from
 28 God. I came forth from the Father, and am
 come into the world : again, I leave the world,
 29 and go to the Father. His disciples said unto
 him, Lo, now thou speakest plainly, and dost
 30 not speak in parables. Now we are sure that
 thou knowest all things, and needest not that
 any man should ask thee :† by this we believe
 31 that thou didst come from God. Jesus answer-
 32 ed them, Do ye now believe ? Behold, the
 hour cometh, yea, is now come,‡ that ye shall
 be scattered every man to his own, and shall
 leave me alone ; yet I am not alone, because
 33 the Father is with me. These things I have
 spoken unto you, that in me ye might have
 peace. In the world ye will have trouble :
 but take courage, I have overcome the world.§

CHAP. XVII.

1 JESUS spake these words, and lifted up his
 eyes to heaven, and said, Father, the hour is
 come ; glorify thy Son, that thy Son also may

* The Father is in himself propitious, and ready to
 hear the sincere, devout suppliant.

† They were satisfied Christ was possessed of a divine
 spirit, by which he knew the views and thoughts of others.

‡ Is very near, or will soon come.

§ This and the two preceding chapters were addressed
 to the disciples alone, to comfort them in the trials which
 awaited them.

2 glorify thee : As thou hast given him power over
 all flesh, that he should give eternal life to as
 3 many as thou hast given him. And this is eternal
 life, that they might know thee, the only true
 God, and Jesus Christ whom thou hast sent.*
 4 I have glorified thee on the earth : I have
 finished the work which thou gavest me to do.
 5 And now, O Father, glorify thou me with
 thine ownself, with the glory which I had with
 6 thee before the world was. I have manifested
 thy name unto the men whom thou gavest me
 out of the world : they were thine and thou
 gavest them me ; and they have kept thy
 7 word. They now know that all things, what-
 8 soever thou hast given me, are of thee. For
 I have given unto them the words which thou
 gavest me ;† and they have received them,
 and have known surely that I came out from
 thee, and they have believed that thou didst
 9 send me. I pray for them : I pray not for the
 world, but for them whom thou hast given me ;
 10 for they are thine. And all mine are thine,
 and thine are mine, and I am glorified in them.
 11 And I am to be no more in the world ; but
 these are in the world, and I come to thee.
 Holy Father, keep in thine own name those
 whom thou hast given me, that they may be
 12 one, as we are. Whilst I was with them in
 the world, I kept them in thy name : those

* And Jesus, whom thou hast sent, to be the Christ, the
 Messiah. Campbell renders the last clause, *and Jesus, the
 Messiah, thy apostle.*

† That is, the same doctrines and truths thou didst
 impart to me, I have made known to them.

that thou gavest me, I have kept; and none of them is lost, but the son of perdition; that
13 the scripture might be fulfilled.* And now I come to thee, and these things I speak in the world, that they may have my joy fulfilled in them.
14 I have given them thy word; and the world hath hated them, because they are not of the world,
15 even as I am not of the world. I pray not that thou shouldest take them out of the world, but that
16 thou wouldest keep them from the evil. They are not of the world, even as I am not of the
17 world. Sanctify them by thy truth: thy word is truth. As thou hast sent me into the world,
18 even so I have sent them into the world.
19 And for their sakes I sanctify myself, that they also may be sanctified through the truth.
20 Nor do I pray for these only, but for them also who shall believe on me through their
21 word; that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that
22 thou hast sent me. And the glory which thou gavest me, I have given them; that they
23 may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast
24 loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before
25 the foundation of the world. O righteous

* As the scriptures foretold, says Dr. Campbell.

Father, the world indeed hath not known thee : but I have known thee, and these have known
 26 that thou hast sent me. And I have declared unto them thy name, and will declare *it* : that the love wherewith thou hast loved me may be in them, and I in them.



CHAP. XVIII.

1 WHEN Jesus had spoken these words, he went with his disciples over the brook Kedron, where was a garden, into which he entered, and his
 2 disciples. And Judas who betrayed him, knew the place : for Jesus often resorted hither with
 3 his disciples. Then Judas having received the band and officers from the chief priests and Pharisees, cometh thither with lanterns, and
 4 torches, and weapons. And Jesus who knew all things that should come upon him, went forth, and said unto them, Whom seek ye ?
 5 They answered him, Jesus of Nazareth. Jesus saith unto him, I am *he*. And Judas
 6 also, who betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.
 7 Then he asked them again, Whom seek ye ?
 8 And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he* : If therefore ye seek me, let these go their way :
 9 That the saying might be fulfilled which he spake, Of those whom thou gavest me, I have
 10 lost none. Then Simon Peter, having a sword, drew it, and smote the high priest's servant,

and cut off his right ear. The servant's name:
11 was Malchus. Then Jesus said unto Peter,
Put up thy sword into the sheath : the cup
which my Father hath given me, shall I not
12 drink it ? Then the band, and the captain, and
officers of the Jews took Jesus, and bound
13 him, and led him first to Annas (for he was
father-in-law to Caiaphas, who was the high
14 priest that year.) Now it was Caiaphas who
gave counsel to the Jews, that it was expedient
one man should die for the people.

15 And Simon Peter and one other disciple
followed Jesus. That disciple was known to
the high priest, and he went in with Jesus into
16 the palace of the high priest.* But Peter stood
at the door without. Then the other disciple,
who was known to the high priest, went out
and spake to her who kept the door, and
17 brought in Peter. Then the damsel who kept
the door said unto Peter, Art not thou also
one of this man's disciples ? He saith, I am not.
18 And the servants and officers stood there, who
had made a fire of coals ; (for it was cold) and
they warmed themselves. And Peter stood
with them, and warmed himself.

19 Then the high priest asked Jesus of his dis-
20 ciples, and of his doctrine. Jesus answered
him, I spoke openly to the world ; I ever
taught in the synagogue, and in the temple,
whither the Jews always resort ; and in secret

* By "the other disciple," is meant John, who wrote this gospel. He was of a family of high birth : some relation of the high priest. His father had servants and vessels, &c. as we read in first chapter of Mark, 20th verse.

21 I have said nothing. Why askest thou me ?
ask them who heard me, what I have said unto
22 them : behold they know what I said. And
when he had thus spoken, one of the officers
who stood by, struck Jesus with the palm of
his hand, saying, Answerest thou the high
23 priest so ? Jesus replied, If I have spoken evil,
bear witness of the evil : but if well, why dost
24 thou smite me ? (Now Annas had sent him
25 bound unto Caiaphas the high priest.) And
Simon Peter stood and warmed himself.
Then they said unto him, Art not thou also one
of his disciples ? He denied it, and said, I am
26 not. One of the servants of the high priest
(being his kinsman whose ear Peter cut off)
saith, Did I not see thee in the garden with
27 him ? Peter then denied again, and immediately
the cock crew.

38 Then they led Jesus from Caiaphas unto the
hall of judgment, while it was yet early ; but
they themselves went not into the judgment-
hall, lest they should be defiled ; but that they
29 might eat the passover. Pilate then went out
unto them, and said, What accusation do ye
30 bring against this man ? They answered and
said unto him, If he were not a malefactor, we
would not have delivered him up unto thee.
31 Then Pilate said unto them, Take ye him,
and judge him according to your law. The
Jews said unto him, It is not lawful for us to
32 put any man to death :* That the saying of

* This was true. The Romans had power in all capital offences. Yet the charge for which Christ was condemned, was preferred by the Jews, which was blasphemy.

Jesus might be fulfilled, which he spake,
 33 signifying what death he should die. Then
 Pilate entered into the judgment-hall again, and
 called Jesus, and said unto him, Art thou the
 34 king of the Jews? * Jesus answered him,
 Dost thou say this of thyself, or did others tell
 35 it thee of me? † Pilate replied, Am I a
 Jew? Thine own nation, and the chief priests
 have delivered thee unto me. What hast thou
 36 done? Jesus answered, My kingdom is not
 of this world. If my kingdom were of this
 world, then would my servants fight, that I
 should not be delivered to the Jews: but my
 37 kingdom is not from hence. Then Pilate said
 unto him, Art thou a king then? Jesus answered,
 Thou sayest that I am a king. ‡ To this
 end was I born, and for this cause came I into
 the world, that I should bear witness unto the
 truth. Every one that is of the truth heareth
 38 my voice. Pilate said unto him, What is
 truth? § And when he had said this, he went
 out again unto the Jews, and said unto them,
 39 I find in him no fault at all. But ye have a
 custom, that I should release one unto you at
 the passover: will ye therefore that I release
 40 unto you the king of the Jews? Then they

* Do you pretend to be a king? or to exercise civil power in opposition to Cæsar, my master, the emperor of Rome?

† Did this inquiry originate with yourself, or did the Jews suggest it to you?

‡ Though Christ acknowledges himself a king; yet he declares it was in a moral and spiritual sense.

§ Not, perhaps, truth, abstractly considered, but what is the truth of which you speak.

all cried again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*

CHAP. XIX.

- 1 THEN Pilate took Jesus, and scourged *him*.
- 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a
- 3 purple robe, and said, Hail, King of the Jews !
- 4 And they smote him with their hands. Then Pilate went out again, and saith unto them, Behold, I bring him forth to you, that ye may
- 5 know that I find no fault in him. Then Jesus came forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them,
- 6 Behold the man ! But when the chief priests and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* : for I
- 7 find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.†
- 8 Now when Pilate heard that saying, he was
- 9 the more afraid : and went again into the judgment-hall, and said unto Jesus, Whence

* Barabbas, i. e. the son of Abbas—and there was a tradition in the church, that this son of Abbas was also named Jesus.

† The law of Moses directed, that all false prophets should be put to death. The Jews, indeed, pretended that by saying he was the Son of God, Christ made himself equal to God, and was therefore guilty of blasphemy.

- art thou? But Jesus gave him no answer.
- 10 Then Pilate saith unto him, Wilt thou not speak to me? Dost thou not know that I have power to crucify thee, and power to release thee? Jesus answered, Thou couldest not have any power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
- 12 From that time Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Who-ever maketh himself a king, speaketh against Cæsar.*
- 13 When Pilate heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in
- 14 the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour.† And he saith unto the Jews, Behold
- 15 your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests*answered, We have no king but
- 16 Cæsar.‡ Then he delivered Jesus unto them to be crucified. And they took him and led
- 17 him away. And he, bearing his cross, went

* Any accusation, that would serve their purpose. They had just before charged him with blasphemy in saying that he was the Son of God; and they pleaded that he ought to die for that. But when this failed, they accused him of sedition, and pretended that he was a rival to Cæsar.

† That is, noon. The Jews began to reckon the hours of the day from 6 o'clock in the morning.

‡ They seem to have renounced both their Savior and their God.

- forth into a place called, *The place* of a skull, but which in Hebrew is called Golgotha ;
18 where they crucified him, and two others with him, one on either side, and Jesus in the midst.
- 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.*
- 20 This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* Greek,
- 21 *and* Latin. Then the chief priests of the Jews said to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.
- 22 Pilate answered, What I have written, I have written.
- 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also *his* coat : now the coat was without seam, woven from the top
- 24 throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be ; that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they cast lots. These things therefore the soldiers did.
- 25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife*
- 26 of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing

* Pilate made a shew of sincerity in his conduct toward Jesus ; and yet, no doubt, he would have been ready to condemn him, had he thought him aspiring at temporal power.

by whom he loved, he saith unto his mother,
27 Woman, behold thy son. Then he said to the
disciple, Behold thy mother. And from that
hour that disciple took her unto his own *house*.

28 After this, Jesus knowing that all things
were now accomplished, that the scripture
29 might be fulfilled, saith, I thirst.* Now there
was set a vessel full of vinegar. And they
filled a sponge with vinegar, and put it upon
30 hyssop, and put it to his mouth. And when
Jesus had received the vinegar, he said, It is
finished: and he bowed his head, and expired.

31 The Jews therefore, because it was the pre-
paration, that the bodies should not remain
upon the cross on the sabbath-day, (for that
sabbath-day was an high day†) besought Pilate
that their legs might be broken, and *that* they
32 might be taken away. Then the soldiers came,
and brake the legs of the first and of the other
33 who was crucified with him. But when they
came to Jesus, and saw that he was dead already,
34 they did not break his legs. But one of the soldiers
with a spear pierced his side, and forthwith
35 there came out blood and water. And he who
saw it bear witness, and his testimony is true:
and he knoweth that he speaks the truth, that
36 ye might believe. For these things were done,
that the scripture should be fulfilled, A bone
37 of him shall not be broken. And again
another scripture saith, They shall look on him
whom they pierced.‡

* See Psalm lxxix. 20.

† A great day—it was their passover.

‡ See Exodus xii. 46. Zachariah xii. 10.

- 38 And after this, Joseph of Arimathea (who
 was a disciple of Jesus, but secretly, for fear of
 the Jews) besought Pilate that he might take
 away the body of Jesus : and Pilate gave him
 leave. He came therefore, and took the body
 39 of Jesus. And Nicodemus came also (who at
 the first came to Jesus by night) and brought
 a mixture of myrrh and aloes, about an hund-
 40 red pound *weight*.* Then they took the body
 of Jesus, and wound it in linen clothes with
 spices, as the manner of the Jews is to bury.
 41 Now in the place where he was crucified, there
 was a garden ; and in the garden a new sepul-
 chre wherein no man was ever yet laid.
 42 There they laid Jesus, because of the Jews'
 preparation-day, for the sepulchre was nigh at
 hand.

CHAP. XX.

- 1 THE first day of the week, Mary Magda-
 lene cometh to the sepulchre, early whilst it
 was yet dark, and seeth the stone taken away
 2 from the sepulchre.† Then she runneth, and

* Here also was a remarkable fulfillment of prophecy, that his grave should be with the rich.

† St. John, who had probably seen the other gospels when he wrote, is very particular in his relation of circumstances attending the resurrection of Christ. The events probably took place in the order of time as follows, viz. "Early in the morning on which Christ rose, Mary Magdalene, with some other women, went to the sepulchre, to embalm the body of their Lord. The guards, alarmed by the earthquake, and the appearance of an angel who re-

cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have
3 laid him. Then Peter and that other disciple
4 went out, and came to the sepulchre. And they ran both together : but the other disciple outran Peter, and came first to the sepulchre.

moved the stone from the mouth of the sepulchre, had left their station. The women found the sepulchre open, and the body gone. Mary went immediately and alone to inform Peter and John. The other women remained near the sepulchre in anxious expectation, to whom angels appeared and declared that Jesus was risen. The women then left the sepulchre, and went to tell the disciples. In the mean time, Peter and John, who had heard the account of Mary, go with haste to the sepulchre, followed by Mary. The apostles went into the sepulchre, and found the sepulchral clothes lying in order, but the body they found not, and they departed. Mary still remained, weeping. She also saw the angels, who spake to her, and assured her that Christ was risen, as he had predicted before his death. Very soon after, on turning herself round, she saw Jesus, but did not at first know that it was her Lord. As soon, however, as he addressed her by name, she recognized him. He directed her to go and inform his disciples that he was alive again. By this time the other women had returned to the sepulchre : and as they were going again to the city, Jesus spoke to them also, and sent by them a message to his disciples, similar to the one given to Mary. In the course of the morning, some (not all) of the guard went to the leading Jews, and received from them directions as to the report which they made afterward to the Roman governor and the people. After this, on the same day, Christ appeared to Peter ; then to Cleopas and a fellow disciple, as they were on their way to *Emmaus* ; and afterwards, in *Jerusalem*, to the eleven apostles ; then to the twelve repeatedly, and to several hundreds at once, before his ascension into heaven."

5 And stooping down, he saw the linen clothes
6 lying; yet he went not in. Then Simon Peter who followed him, came up and went into the sepulchre, and saw the linen clothes lie;
7 and the napkin which was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then the other disciple, who came first to the sepulchre, went
8 in also, and he saw and believed. (For as yet they knew not the scripture that he must rise
9 again from the dead.*) Then the disciples went away again unto their own home.
11 But Mary stood without the sepulchre weeping:† and as she wept, she stooped down,
12 and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of
13 Jesus had laid: and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I
14 know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, but knew not
15 that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? Supposing him to be the gardener, she saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I

* The disciples of Jesus had no predisposition to believe in the resurrection of their Master. They had no expectation of any such event.

† Mary then must have returned to the sepulchre, with the two apostles, or soon after, while they were there.

16 will take him away.* Jesus saith unto her,
 Mary. She turned herself, and saith unto him,
 17 Rabboni; which is to say, Master. Jesus
 saith unto her, Touch me not : † for I am
 not yet ascended to my Father : but go to my
 brethren, and say unto them, I ascend unto
 my Father and your Father, and to my God
 18 and your God. ‡ Mary Magdalene came and
 told the disciples that she had seen the Lord,
 and that he had spoken these things unto her.
 19 Then the same day at evening, being the
 first *day* of the week, when the doors were
 shut where the disciples were assembled for
 fear of the Jews, Jesus came and stood in the
 midst, and said unto them, Peace *be* unto you.
 20 And when he had so said, he shewed unto
 them *his* hands and his side. Then the disci-
 ples were glad when they saw the Lord.
 21 Then Jesus said to them again, Peace *be* unto
 you : as the Father hath sent me, even so I
 22 send you. And when he had said this, he
 breathed on *them*, and saith unto them, Receive
 23 ye the Holy Spirit. Whose soever sins ye
 remit, they are remitted unto them ; and
 whose soever *sins* ye retain, they are retained. §

* It will be remembered that Mary and others had provided spices to embalm the dead body of Jesus.

† Or, detain me not. No doubt, in her joy and surprise, she was ready to fall down at his feet and embrace him.

‡ That is : I do not immediately ascend : therefore do not now detain me : but inform the apostles that though I shall soon ascend to heaven, I will first see them.

§ This power was given only to the apostles. They had supernatural powers, and therefore knew who was sincerely penitent.

- 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side,* I will not believe.
- 26 After eight days again his disciples were within,† and Thomas with them : *then* came Jesus, the doors being shut, and stood in the
- 27 midst, and said, Peace *be* unto you. Then he said to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faith-
- 28 less, but believe. And Thomas answered, and said unto him, My Lord, and my God.
- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they who have not seen, and yet have believed.†
- 30 And indeed many other signs Jesus did in

* Where he was pierced with a spear.

† Jesus rose from the grave on the first day of the week, and appeared to his disciples. Eight days after, that is, on the next Sunday, or first day of the week, they were again assembled, when Jesus came to them. And it appears that after this, the disciples observed the first day of the week to commemorate the resurrection of Christ, and for religious worship.

‡ All cannot see Jesus, nor have personal knowledge of his miracles : There is, however, sufficient evidence of the miracles and resurrection of Christ to convince the candid and well disposed : and they who believe and obey him, will be blessed by partaking of the hopes and promises of his gospel.

the presence of his disciples, which are not
31 written in this book. But these are written,
that ye might believe that Jesus is the Christ,
the Son of God ; and that believing, ye might
have life through his name.

CHAP. XXI.

1 AFTER these things, Jesus shewed himself
again to the disciples : It was at the sea of
Tiberias, and in this manner that he appeared.
2 There were there Simon Peter, and Thomas
called Didymus, and Nathanel of Cana in
Galilee, and *the sons* of Zebedee, and two other
3 of his disciples. Simon Peter saith unto them,
I go to fish. They said unto him, We also
will go with thee. And they went forth, and
entered into a ship immediately ; but that
4 night they caught nothing. And when the
morning was come, Jesus stood on the shore :
but the disciples knew not that it was Jesus.
5 Then Jesus saith unto them, Children, have ye
6 any meat ? They answered him, No. And
he said unto them, Cast the net on the right
side of the ship, and ye shall find. Then they
cast it, and were not able to draw it for the
7 multitude of fishes. Then that disciple whom
Jesus loved saith unto Peter, It is the Lord.
When Simon Peter heard that it was the Lord,
he girt on a fisher's coat (for he was naked) and
8 cast himself into the sea. And the other dis-
ciples came in the boat (for they were not far
from land, but as it were two hundred cubits)

9 dragging thenet with fishes. As soon then as they were come to land, they saw a fire of
10 coals and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye
11 have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and though there were so many, yet the net was not broken.
12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art
13 thou ? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth
14 them, and fish likewise. This is now the third time that Jesus appeared to his disciples, after he was risen from the dead.

15 And when they had dined, Jesus said to Simon Peter, Simon *son* of Jonas, lovest thou me more than these ? He said unto him, Yea, Lord : thou knowest that I love thee.
16 He saith unto him, Feed my lambs. He saith to him again the second time, Simon *son* of Jonas, lovest thou me ? He saith unto him, Yea, Lord : thou knowest that I love thee.
17 He said unto him, Feed my sheep. He saith unto him the third time, Simon *son* of Jonas, lovest thou me ?* Peter was grieved, because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love

* As Peter had lately denied his Lord, it was fitting that he should be questioned in this manner, to remind him of his former weakness ; and to put him on his guard against future trials and temptations.

thee. Jesus saith unto him, Feed my sheep.

- 18 Verily, verily I say unto thee, When thou wast young, thou didst gird thyself, and walk whither thou wouldest : but when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou
- 19 wouldest not. This he spake, signifying by what death he should glorify God.* And when he had spoken this, he saith unto him,
- 20 Follow me. Then Peter, turning about, saw the disciple whom Jesus loved, (who also leaned on his breast at supper, and said, Lord,
- 21 who is he that betrayeth thee ?) When Peter saw him following, he said to Jesus, Lord,
- 22 what of this man ? Jesus saith unto him, If I will that he remain till I come, what is *that*
- 23 to thee ? Follow thou me. Then this report prevailed among the brethren, that that disciple should not die : yet Jesus did not say unto him, He shall not die : but, If I will that he remain till I come, what is *that* to thee ?†
- 24 This is the disciple who testifieth of these things, and wrote these things : and we
- 25 know that his testimony is true. There are also many other things which Jesus did, which, if they should be written every one,

* Peter suffered martyrdom at Rome, before John wrote this gospel.

† The meaning of Christ was, either that John should live till he came in judgment to destroy Jerusalem, which was the fact : or, that he should die a natural death, which was also true.

I suppose that even the world itself could not contain the books that should be written.*
Amen.

* The world would not receive the books, &c. that is, would not credit them—by the world being meant the worldly-minded and irreligious. See chap. xvii. and 8th verse.

A CHRONOLOGICAL statement of the principal events in the life of Christ, according to the most learned critics; which may be of use in perusing his history, as given by the evangelists.

Sometime in the beginning of the year, after our Savior was twenty-eight, he was baptized by John, and retired for the space of forty days to the desert. Soon after he visited those places where John was exhorting, and two of his disciples followed our Lord. Not long after this event, he went into Galilee, and was at Cana, at a marriage, (probably of some family relation,) where he turned the water into wine. The first of March, he travelled into Capernaum, in the north of Galilee, and distant from Jerusalem about ninety miles. After preaching some weeks at Capernaum and vicinity, he went up to Jerusalem, which the fame of his miracles and doctrines had already reached. Here he drove the traders and brokers from the temple, and conversed with Nicodemus. He then left Jerusalem, and passed through the fields of grain on the sabbath, with his disciples, who gathered of the corn and did eat. In this journey, which was probably in early May, he visited Sychar and Cana, where he healed the nobleman's son. At the feast of Pentecost, he went again to Jerusalem, where he healed an infirm man: but soon departed, and left Judea for Galilee. And in

this part of the country he seems to have continued until the month of September. The last of this month was the feast of Tabernacles; and Jesus again visited Jerusalem. He here, at this period, restored a blind man to his sight. He then left Judea again, and preached more publicly and frequently in Galilee. He is rejected at Nazareth, the place of his youth and education. He goes to Capernaum and calls several of his disciples: heals a demoniac, or an insane person, and the mother of Peter's wife, &c. About this time, which was towards the close of the year, he delivered his sermon from the mount; healed a leper, returned to the lake of Genesareth, (or sea of Galilee, as it is often called;) cured a demoniac, returned to Capernaum, restored the paralytic, and called Matthew. Soon after, he raised Jairus' daughter, designated his twelve disciples, and sent them out to preach his gospel. A few days from this, he raised the widow's son at Nain, and received a visit from the disciples of John, who came to inquire whether he was the Messiah. About this time also, he sent out the seventy to teach and preach through many parts of Judea. The ten lepers were also cured by him, and he visits Mary and Martha at Bethany. The feast of dedication approached, and he went again to Jerusalem. This was in December; and the Jews seeking to destroy him, he departed to Bethabara, near the Jordan, where he seems to have been joined by the twelve disciples—the beginning of January, A. D. 29, Jesus went to Bethany, near Jerusalem, where he raised Lazarus from the dead. About this time we may place the miracle of curing the man with a withered hand; after which he went again to the lake in Galilee, where he cured a dumb and blind demoniac, delivered the parable of the sower, &c. He then visited Nazareth: at which time Herod returned to Galilee. Our Lord then retired into Philip's territory, the most northern part of Judea, and fed the five thousand by a miracle, who were destitute of food. He preached in the synagogue at Capernaum, and commenced his journey to the vicinity of Tyre and Sydon, (in Cœlo-Syria, or Phœnice,) on the coast of the Mediterranean and north of Judea. Returning from his journey, he miraculously fed the four thousand who were attending on his ministry. At Bethsaida, in Galilee, he gave sight to a blind man. About this time, (March,) his transfiguration

took place, on mount Tabor. Again he went to Capernaum : so that the people in this place frequently enjoyed the privilege of Christ's personal preaching, and yet believed not on him. A few days after, he left Galilee for the last time—he entered Samaria, but altering his course, he visited Jericho, was entertained by Zaccheus, gave sight to blind Bartimeus, and arrived at Bethany—on Sunday, he went to Jerusalem—on Monday was the miracle of the fig-tree : and he also drove out of the temple the money changers and traffickers—Tuesday, he delivered several discourses—Wednesday, uttered the prophecies of the destruction of Jerusalem and the temple—delivered some parables to his disciples, and supped at the house of Simon. Thursday, he ate the passover with his disciples—Friday, was crucified.

PREFATORY REMARKS

TO

THE ACTS OF THE APOSTLES.

THIS history of the labors, journeys and sufferings of the holy apostles is universally attributed to Luke, who wrote the gospel which bears his name. It was written soon after his gospel, and addressed to a Christian convert of distinction, who seems to have been desirous of knowing the history both of Christ and of the apostles. Luke accompanied St. Paul in part of his travels, when engaged in preaching the gospel to the heathen world: And from his acquaintance with the other apostles, was able to give a correct account of the events which took place soon after the ascension of our Lord, and before the conversion of Paul from Judaism to Christianity. This history may be considered a continuation of his gospel, and was probably written in the year 64 or 65. It embraces a period of about thirty-six years; and closes with Paul's first visit to Rome, where he remained as a prisoner for the space of two years. After this, St. Paul travelled through a great part of Greece, and again visited Rome, where he was put to death. But Luke has given no relation of this journey, and probably did not accompany the apostle during this period.

We learn from this history the manner in which Christianity was propagated in the world. For several years, the apostles remained in Judea, preaching the doctrines of the gospel to their own countrymen only, as they were directed by Christ. Fifty days after his resurrection, when the disciples were collected together for the purpose of religious intercourse and prayer, they were endued with gifts and powers of the divine spirit, by which they were qualified to perform miracles, and to speak languages which they had never studied. And this was according to the declarations of our Lord himself, as well as to the predictions of ancient prophets. For he had assured his apos-

ties that he would impart to them the holy spirit, to guide and assist them in the great work of establishing Christianity in the world.

We might summarily account for the prevalence of the gospel, by considering that it was the cause of God, and that it received divine aid and support. But in accomplishing his moral purposes, the Deity usually operates by means of human agency. In this instance, the apostles were made instruments of spreading the gospel through the nations of the earth. They were endued with both knowledge and power from on high. In addressing the Jews, they refer to the predictions contained in their sacred books; and speak of Jesus of Nazareth as the great prophet whom their nation had long expected. They insist that he is the MESSIAH, of whom Moses, David and other inspired men had written, and whose coming had long been anticipated by their pious ancestors. The Gentiles they addressed in a different manner, as being involved in the grossest errors, respecting the character of God and the terms of acceptance with him. To both Jews and heathens, they declared the doctrine of a future life, and of a resurrection to an incorruptible existence, on the authority of their divine Master, who rose from the tomb himself, and thus gave full proof that all mankind will be raised from the sleep of death. They taught a sublime system of morals, such as the world had never known: They declared the great fundamental article of all true religion and true philosophy, that there is but one God, the Maker, Preserver and moral Governor of men: that all the gods of the heathen were false and imaginary deities: and that God was propitious and gracious, requiring all men to repent, and offering them pardon and favor by Jesus, the Messiah, whom he had constituted the spiritual Prince and Savior of the moral world. To give authority to these doctrines, and to prove that they were commissioned from heaven to teach them, they were enabled to perform miracles, and to speak languages which they had never learned. As might have been expected, the effect was great and extensive. Men of fair and honest minds, whatever had been their errors and prejudices of education, embraced the doctrines of the gospel: and within forty years from the death of Christ, who had been crucified as a malefactor, immense multitudes in all parts of the

civilized world were numbered among the disciples of Jesus of Nazareth; of those some of the greatest philosophers of the age.

At the feast of Pentecost, soon after the resurrection and ascension of Christ, where the apostles were endowed with miraculous power, there were visiting at Jerusalem devout Jews from almost every part of the world then civilized. These must have communicated something of a knowledge of the gospel on their return to the several countries they inhabited. And the apostles afterwards travelled into various parts of Italy, Greece, Persia, India, Arabia, Egypt, Ethiopia, &c. for the sole purpose of teaching the truths of our holy religion. Peter and Paul, attended by Luke and Mark, preached at Rome, and in other cities of Italy. St. Paul also went through the different states of Greece more than once, accompanied by Luke, Barnabas, Silas, or Timothy. Some have supposed that he was in Spain, and even in Britain. But there is no authentic account that he was ever in either of these countries, though it was, at one time, his determination to have visited Spain. He was also in Arabia soon after his conversion. There too, probably he testified of Christ; though one object of his returning into that country, might have been private meditation. The apostle John is also supposed to have visited Rome; as he certainly did many cities and countries of Greece, teaching the history, and declaring the doctrines of his divine Master. Matthew taught in Ethiopia and in Parthia; Thomas, in Persia; Bartholomew, in the western parts of India. Andrew is supposed to have preached to the Scythians and others bordering on the north of Greece in Europe. Philip, after travelling through various parts of Judea and making disciples, is said to have gone into Phrygia, and other states of Greece in the western parts of Asia. And Jude, the brother of James, known also by the name of Libbens and Thaddeus, preached the gospel in Mesopotamia, an extensive country, north of Judea and Syria, and eastward of Greece in Asia.

The greater portion of this book is but a history of the labors and preaching of the apostle Paul. He was a powerful instrument in the hands of providence, for spreading the knowledge of the glorious gospel. He was naturally ardent, zealous and persevering. He was born of Jewish

parents, and educated in the religion of his fathers with great care and strictness. In Tarsus, a Grecian city, the place of his birth and early education, he must have enjoyed great advantages for acquiring human knowledge. Greece had then been long celebrated for its academies and instructors. Great progress had been made in various branches of literature and science; particularly in philology, in rhetoric and oratory. To excel as a disputant and as a public speaker, was the highest praise. St. Paul, no doubt, had accustomed himself to these exercises. He was an eloquent man and a logician; and considering the place of his birth and family, was probably acquainted with the peculiar tenets of the various sects of philosophers, whose systems were then received. Under the instruction of Gamaliel, a learned Jewish rabbi of Jerusalem, he was perfectly taught the customs, rites and doctrines of the Mosaic law, and became versed in all the traditions and fanciful opinions of the Hebrew school. This man, thus endowed, and thus qualified, God saw fit, in his infinite wisdom and grace, to select as an apostle and missionary in the cause of Christianity—the cause of moral truth and of virtue to this our benighted, degenerate world. God was pleased to reveal to him his Son, Jesus Christ; and to make him instrumental, through the influence of the gospel and of his Holy Spirit, “of turning men from darkness to light, and from the power of Satan unto God, that they might thus receive forgiveness of sins, and an inheritance among those who are sanctified.” The apostle was not disobedient to the heavenly direction; but testified to the Jews first, and also to the heathens, that Jesus Christ was the long-expected Messiah, the SENT of God, who had come to enlighten and bless the world. Much of the history of the apostolic services and journeys of this wonderful man is given by Luke in the following book. Nor can it be perused, we think, by a serious and candid mind, without perceiving marks of that infinite wisdom and power, which worketh all things according to its own most gracious and incomprehensible purposes; overruling the weakness, the folly, the prejudices, and even the wickedness of men, for the instruction and improvement of his great moral family on the earth. These remarks we will close with some quotations from early Christian writers, relative to this book of the *Acts of the*

Apostles. Theodoret, in his commentary on Colossians iv. 14, "Luke the beloved physician saluteth you," says, "This is he who wrote the divine gospel and the history of the Acts." Jerome observes, in a letter concerning the study of the scriptures, that the Acts of the Apostles seems to premise a bare history; but if we consider that the writer is *Luke* the physician, we shall soon discern that every word is suited to heal the maladies of the soul. Augustin says, "Luke, after having written a gospel, containing a history of Christ's words and works to the time of his resurrection and ascension, wrote such an account of the Acts of the Apostles as he judged sufficient for the edification of believers; and it is the only history of the apostles, which has been received by the church; all others being rejected as not to be relied on." The testimonies of ancient writers quoted in the preface to St. Luke's gospel may also be examined in reference to the following history of the apostles.

THE
ACTS
 OF
THE APOSTLES.

CHAP. I.

1 **T**HEOPHILUS, I composed the former narrative* of all which Jesus did and taught;
 2 until the day in which he was taken up, after that he, through the Holy Spirit, had given commandment unto the apostles whom he had
 3 chosen : to whom also he shewed himself alive after his suffering, by many infallible proofs; being seen of them forty days, and speaking of the things relative to the kingdom of God : †
 4 And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of
 5 me. ‡ For John indeed baptized with water ; but ye shall be baptized with § the Holy Spirit, not many days hence. Now when they were come together, they inquired of him, saying, Lord, wilt thou at this time restore again the

* This refers to his gospel, which Luke addressed to the same person.

† Or, the Christian religion.

‡ That is, the miraculous gifts of the Spirit.

§ Or, by ; not *into*, as the Baptists would have it.

7 kingdom to Israel?* And he said unto them,
 It is not for you to know the times or the
 seasons, which the Father hath placed in his
 8 own power. But ye shall receive power, after
 that the Holy Spirit is come upon you : and
 ye shall be witnesses unto me, in Jerusalem,
 and in all Judea, and in Samaria, and unto the
 9 uttermost parts of the earth.† And when he
 had spoken these things, while they beheld
 him he was taken up ; and a cloud received
 10 him out of their sight. And while they looked
 stedfastly towards heaven, as he ascended,
 behold, two men stood by them in white apparel,
 11 who said, Ye men of Galilee, why stand ye
 gazing up to heaven ? This Jesus, who is
 taken up from you into heaven, shall come
 again in the same manner as ye have seen him
 12 go into heaven. Then they returned to Jerusa-
 lem, from the mount called Olives, which is
 from Jerusalem a sabbath day's journey.‡
 13 And when they were come in, they went up
 into an upper room, where abode Peter, and
 James, and John, and Andrew, Philip, and
 Thomas, Bartholomew and Matthew, James *the*
son of Alpheus, and Simon Zelotes, and Judas *the*
 14 *brother of James*. These all continued with one

* The disciples were still expecting a worldly kingdom—but after the Holy Spirit was given to the apostles, they gave up their worldly views, and had more correct opinions of the gospel.

† The apostles did go into all parts of the civilized world and preach the gospel ; though for several years next after the gift of the Holy Spirit, they continued in Judea witnessing to the truths of the gospel among their own countrymen.

‡ Nearly a mile.

accord in prayer and supplication, with the women, and Mary the mother of Jesus, and his brethren.

- 15 And in those days Peter stood up in the midst of the disciples, (the number of the names together being about an hundred and
 16 twenty,) and said, Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, spake before concerning Judas, who was guide
 17 to them that took Jesus.* (For he was numbered with us, and had obtained a share in this
 18 ministry. Now this man purchased a field with the reward of iniquity : and falling headlong, he burst asunder in the midst, and all
 19 his bowels gushed out. And it was known unto all those who dwell at Jerusalem : insomuch that field is called in their own language, Acel-dama ; that is to say, The field of blood.)
 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein. And, his priestly office let another
 21 take.† Wherefore, of these men who have associated with us all the time that the Lord
 22 Jesus went in and out among us, even from the baptism of John, unto the very day that he was taken up from us, one must be ordained to be a witness with us of his resurrection.
 23 And they appointed two, Joseph called Barsabas, (who was surnamed Justus,) and Matthias.

* That is, this prophecy of David, who spake by the Holy Spirit.

† This refers to Abithophel originally, and to Judas only by way of accommodation.

24 And they prayed, and said, Thou, Lord, who knowest the hearts of all *men*, shew which of
 25 these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might
 26 go to his own place. And they gave their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.

1 NOW when the day of Pentecost was fully come,* they were all with one accord in one
 2 place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.
 3 And there appeared unto them cloven tongues,† like as of fire, and it sat upon each of them.‡
 4 And they were all filled with the Holy Spirit, and began to speak other languages, as the
 5 Spirit gave them utterance. And there were then residing at Jerusalem, devout Jews, from
 6 every nation under heaven.§ Now when this

* Fifty days from the passover when Christ was crucified.

† The appearance was that of tongues of fire divided, or separated: as an emblem of their being enabled to speak languages which they had not studied.

‡ The Baptists insist, that to baptize necessarily signifies to plunge into water. Let us see: the apostles were baptized with the Holy Spirit; and how? The Holy Spirit descended and sat upon them; its symbol was the divided tongues, and these descended upon their heads. See also 33d verse, where Peter says it was shed, or poured forth upon them. See also x. 44. xi. 18.

§ For a long time before this, many of the Jews had been dispersed through all parts of the known world.

was reported abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and wondered, saying one to another, Behold, are not all these who speak, Galileans ?* And how hear we every man in our own tongue, whercin we were born ? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and Cappadocia, of Pontus, and Asia,† Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene ; and strangers of Rome, Jews and proselytes ; Cretes and Arabians ; we do hear them speak in our languages the wonderful works of God. And they were all amazed, and were in suspense, saying one to another, What meaneth this ? Others, scoffing, said, These men are full of new wine.

Then Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye who now reside at Jerusalem, be this known unto you, and hearken to my words : For these are not drunken, as ye suppose, seeing it is but the third hour of the day,‡ but this is that which was spoken by

* Well they might be amazed and confounded. This was a most astonishing circumstance ; and it was impossible to account for it by any arts of jugglers.

† Long before the time of Christ, the greater part of the Jewish nation had been carried captives into many distant countries. Their descendants were citizens of those countries ; but came frequently to Jerusalem to worship.

‡ That is, 9 o'clock A.M.

17 the prophet Joel ; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall
 18 dream dreams : and on my servants and on my hand-maidens I will pour out in those days
 19 of my Spirit ; and they shall prophesy :* and I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and
 20 vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.†
 21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.
 22 Ye men of Israel, attend to these words ; Jesus of Nazareth, a man approved of God among you by miracles,‡ and wonders, and signs, which God did by him in the midst of you, as ye
 23 yourselves also know : him, being delivered§ by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands
 24 have crucified and slain ; whom God hath raised up, having loosed the bonds of death : because it was not possible that he should be hold-

* There shall be extraordinary communications of miraculous power, and to great numbers.

† Referring, probably, to the destruction of Jerusalem, and the overthrow of the Jewish polity. Our Lord used singular language in 24th chapter of Matthew, describing these events.

‡ Our Lord also appealed to his miracles as proof of his being sent of God.

§ Being given up, or put into your power, &c.

25 en of it.* For David speaketh thus concern-
 ing him, I have seen the Lord always before
 me : because he is on my right hand, I shall
 26 not be moved. Therefore my heart rejoiceth,
 and my tongue is full of praise ; moreover
 27 also, my flesh shall rest in hope ; † because
 thou wilt not leave my soul in the grave ; ‡
 neither wilt thou suffer thine Holy One to see
 28 corruption. Thou hast revealed to me the
 ways of life ; thou shalt make me full of joy
 29 by thy countenance. Men *and* brethren, let
 me freely speak unto you of the patriarch David,
 that he is both dead and buried, and his sepulchre
 30 is with us unto this day.§ But being a
 prophet, and knowing that God had sworn||
 with an oath to him, that of the fruit of his
 loins, according to the flesh, he would raise up
 31 Christ to sit on his throne : Foreseeing this,
 he spake of the resurrection of Christ, that his
 soul was not left in the grave,¶ neither did his
 32 flesh see corruption. This Jesus, God hath
 raised up, whereof we all are witnesses.
 33 Therefore being exalted to the right hand of

* It was impossible that he should be overcome by death.

† See Psalm, xvi 8. 9.

‡ Not in the place of torment prepared for the wicked,
 certainly. For neither Christ nor David can be supposed to
 have been there for a moment. The word (*hades*) here
 translated hell, must mean the grave, or, the state of the
 dead ; or the place, to which departed spirits go, before
 the resurrection and judgment.

§ See xiii. 35, 38.

|| Declared, as with an oath.

¶ In *hades*, among the dead.

God,* and having received of the Father the promise of the Holy Spirit, he hath shed forth
 34 this, which ye now see and hear. For David is not ascended into the heavens :† but he saith himself, Jehovah said unto my Lord, Sit thou at
 35 my right hand, until I make thy foes thy foot-
 36 stool. Therefore let all the house of Israel be assured, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.‡
 37 Now when they heard *this*, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what
 38 shall we do ? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins,§ and ye shall receive the gift of the Holy
 39 Spirit. For the promise|| is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
 40 And with many other words he testified¶ and exhorted, saying, Save yourselves from this perverse generation.

* That is, raised to great power : It is said in Matthew, that all power was given to Christ.

† Where is he then ? Is he in Hades ? Is there a place where departed spirits exist until the resurrection ? If so, (and this seems to be implied by several passages of scripture) then it is a mistake "that they immediately pass into glory" after death. See 27th verse.

‡ That is, constituted him a spiritual prince, and given him all power and authority in the church : and he is the Messiah whom the prophets foretold.

§ This was professing faith in and allegiance to Christ, as the Messiah and Savior whom God had sent.

|| The promise of miraculous gifts, or pardon, or both.

¶ Testified in favor of Jesus as the Messiah.

41 Then they who gladly received his word were baptized : and the same day there were added *unto them* about three thousand souls.
 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of
 43 bread, and in prayers. And fear came upon every soul : and many wonders and signs were
 44 done by the apostles. And all who believed were together, and had all things common ;
 45 and sold their possessions and goods, and parted them to all as every one had need.
 46 And continuing daily with one accord in the temple, and breaking bread from house to house, they ate their meat with gladness and
 47 singleness of heart ;* praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.†

CHAP. III.

1 NOW Peter and John went up together into the temple, at the hour of prayer, *being*
 2 the ninth *hour*.‡ And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them who
 3 entered into the temple. Who, seeing Peter

* Partook of their food with gratitude and temperance.

† The converts to Christianity were very numerous at this time. The people were convinced the apostles spake the truth, and were assisted by God.

‡ Three o'clock in the afternoon.

and John about to go into the temple, asked
4 alms. And Peter, fastening his eyes upon
5 him, with John, said, Look on us. And he
gave heed unto them, expecting to receive
6 something of them. Then Peter said, Silver
and gold I have none : but such as I have, I
give thee : In the name of Jesus Christ of
7 Nazareth, rise up and walk. And he took him
by the right hand, and lifted *him* up ; and
immediately his feet and ancle-bones received
8 strength. And he, leaping up, stood and
walked, and entered with them into the temple,
walking, and leaping, and praising God.
9 And all the people saw him walking and prais-
10 ing God : and they knew that it was he who
sat for alms at the Beautiful gate of the temple :
and they were filled with wonder and amaze-
ment at that which had happened unto him.
11 And as the lame man, who was healed, held
Peter and John, all the people ran together unto
them in the porch which is called Solomon's,
greatly wondering.
12 And when Peter saw *it*, he said unto the
people, Ye men of Israel, why are ye surprised
at this ? or why look ye so earnestly on us, as
though by our own power or holiness we had
13 made this man to walk ? The God of Abraham,
and of Isaac, and of Jacob, the God of our fathers
hath glorified his child Jesus ;* whom ye deliver-
ed up, and denied in the presence of Pilate, when
14 he was determined to let him go. But ye
denied that holy and just Person, and desired

* Same word in 26th verse, and 4th chap. 27, 30.

15 a murderer to be granted unto you, and killed
 the Prince of life,* whom God hath raised from
 16 the dead ; of which we are witnesses. And
 his name, through faith in his name, hath made
 this man strong, whom ye see and know : yea,
 the faith which is by him, hath given him this
 perfect soundness in the presence of you all.
 17 And now, brethren, I know that ye did this
 through ignorance, as *did* also your rulers.
 18 But those things, which God had before
 declared by the mouth of all his prophets,
 that Christ should suffer, he hath so fulfilled.
 19 Repent, therefore, and be converted, that
 your sins may be blotted out, when the times
 of refreshing shall come from the presence of
 20 the Lord, and he shall send Jesus Christ, who
 21 before was preached unto you : Who must
 be received to heaven, until the times of restitu-
 tion of all things, which God hath spoken by
 the mouth of all his holy prophets, from the
 22 most remote ages. For Moses said unto the
 fathers, A prophet shall the Lord your God
 raise up unto you, of your brethren, like unto
 me ; him shall ye hear in all things, whatsoever
 23 he shall say unto you. And it shall come to
 pass, *that* every soul which will not hear† that
 prophet, shall be destroyed from among the
 24 people. Yea, and all the prophets from Sam-
 uel, and those that follow after, as many as
 have spoken, have likewise foretold of these
 25 days. Ye are the children of the prophets,

* Or Leader—see Heb. ii. 40. Captain of our salvation is synonymous.

† Who will not attend to and obey.

and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

CHAP. IV.

1 AND as they spake unto the people, the
priests and the captain of the temple, and the
2 Sadducees, came upon them, being angry that
they taught the people, and preached through
3 Jesus the resurrection from the dead. And
they laid hands on them, and put them in
prison until the next day: for it was now
4 evening. However, many of them who heard
the word believed: and the number of the
men was about five thousand.
5 And it came to pass on the morrow, that
6 their rulers, and elders, and scribes, and Annas
the high priest, and Caiaphas, and John, and
Alexander, and as many as were of the kindred
of the high priest, were gathered together
7 at Jerusalem. And when they had set them
in the midst, they asked, By what power, or
8 by what name, have ye done this? Then
Peter, filled with the Holy Spirit, said unto
them, Ye rulers of the people, and elders of
9 Israel, if we are this day examined of the good

* God, having raised up his child *Jesus*, sent him first to you *Jews*, to bless you in turning you all from your sins.

deed done to the infirm man, by what means
10 he is made whole; be it known unto you all,
and to all the people of Israel, that by the
name of Jesus Christ of Nazareth, whom ye
crucified, whom God raised from the dead,
even by him this man stands here before you
11 whole.* This is the stone which was set at
nought by you builders, which is become the
12 head of the corner. Neither is their salvation
in any other: for there is none other name
under heaven given among men, whereby we
must be saved.

13 Now, when they saw the boldness of Peter
and John, and perceived that they were un-
learned and ignorant men,† they wondered;
they knew however, that they had been with
14 Jesus. And beholding the man who was
healed standing with them, they could not
15 deny the miracle. But when they had com-
manded them to go aside out of the council,
16 they conferred among themselves, saying,
What shall we do to these men? For that a
signal miracle hath really been done by them,
is manifest to all them who dwell in Jerusalem,
17 and we cannot deny it. But that it spread no
further among the people, let us strictly threat-
en them that they speak henceforth no more

* Peter, who was formerly timid and fearful, and who even denied his Lord, has now become most resolute and fearless in the presence of the Jewish rulers.

† Not entirely ignorant; but men of common learning only.

18 in this name.* And they called them, and
commanded them not to speak at all, nor teach
19 in the name of Jesus. But Peter and John
answered and said unto them, Whether it be
right in the sight of God, to hearken unto you
20 more than unto God, judge ye. For we can-
not but speak the things which we have seen
21 and heard. So, when they had further threat-
ened them, they let them go, not finding how
they might punish them because of the peo-
ple: for all *men* glorified God for that which
22 was done. For the man was about forty years
old on whom this miracle of healing was
wrought.

23 And being let go, they went to their own
company, and reported all that the chief priests
24 and elders had said unto them. And when
they heard it, they lifted up their voice to God
with one accord, and said, Lord, thou *art* God,
who hast made heaven and earth, and the sea,
25 and all that in them is; who, by the mouth
of thy servant David, hast said, Why did the
heathen rage, and the people imagine vain
26 things? The kings of the earth stood up, and
the rulers were gathered together against the
27 Lord, and against his Christ.† For of a truth,
against thy holy child Jesus, whom thou hast
anoointed,‡ both Herod and Pontius Pilate,

* This was in character for men, who sought to put Lazarus to death, after his resurrection, and who bribed the centinels at the sepulchre of Jesus, to declare a falsehood.

† That is, his Anointed, or Messiah.

‡ Whom thou hast made the Christ, commissioned and anoointed with the Holy Spirit.

with the Gentiles, and the people of Israel,
28 were gathered together, to do whatsoever thy
hand and thy council determined before to be
29 done. And now, Lord, behold their threat-
enings, and grant unto thy servants, that with
30 all boldness they may speak thy word, while
thou dost put forth thine hand to heal; and
that signs and wonders may be done in the
name of thy holy child Jesus.

31 And when they had prayed, the place was
shaken where they were assembled together;
and they were all filled with the Holy Spirit,
and they spake the word of God with bold-
32 ness. And the multitude of them who believed
were of one heart and of one mind: and none of
them claimed the things they possessed as their
33 own; but they had all things common. And
with great power the apostles gave witness of the
resurrection of the Lord Jesus: and great grace
34 was upon them all.* Neither was there any
among them that lacked: for as many as had
lands or houses sold them, and brought the
35 prices of the things that were sold, and laid *them*
down at the apostles' feet: and distribution
was made unto every man according as he had
36 need. And Joses, who by the apostles was
surnamed Barnabas (which signifies, the son
of consolation) a Levite, of the country of Cy-
37 prus, having land, sold it, and brought the
money, and laid it at the apostles' feet.

* There was great favor towards them. The people generally approved their cause and conduct.

CHAP. V.

1 BUT a certain man named Ananias, with
2 Sapphira his wife, sold a possession, and kept
back some of the money ; (his wife also being
in the secret,) and brought a certain part, and
3 laid it at the apostles' feet.* But Peter said,
Ananias, why hath Satan filled thine heart to
lie to the Holy Spirit,† and to keep back *part*
4 of the price of the land ? Whilst it remained,
was it not thine own ? and after it was sold,‡
was it not in thine own power ? Why hast
thou conceived this thing in thine heart ? Thou
hast not *only* lied unto men, but unto God.
5 And Ananias, hearing these words, fell down,
and expired. And great fear came on all them
6 that heard these things. And the young men
arose, wound him up, and carried *him* out,
7 and buried him. And it was about the space
of three hours after, when his wife, not knowing
8 what was done, came in. Then Peter said
unto her, Tell me whether ye sold the land for
so much ? And she said, Yea, for so much.
9 Then Peter said unto her, How is it that ye
have agreed together to tempt the Spirit of the
Lord ? Behold the feet of them who have
buried thy husband are at the door, and shall

* Pretending it was the whole.

† Holy Spirit, or Spirit of God. See 9th verse.

‡ He was not required to sell his estate and give it to the apostles ; but he was bound to be sincere ; and his prevarication and lying deserved a severe punishment.

10 carry thee out. Then she fell down immediately at his feet, and expired. And the young men came in, and found her dead; and carrying *her* out, buried *her* by her husband.* And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles many signs and wonders were wrought among the people; (now they were all of one accord in Solomon's porch. And as to the rest, none durst join himself to them: but the people magnified them.† And believers were the more added to the Lord, even multitudes both of men and women.) So that they brought forth the sick into the streets, and laid *them* on beds and couches, that at least the shadow of Peter passing by, might overshadow some of them. A multitude from the neighboring cities came also to Jerusalem, bringing sick folks, and those who were vexed with unclean spirits: and they were all healed.

17 Then the high priest rose up, and all they that were with him; who were of the sect of the Sadducees; and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord opened the prison doors by

* These judgments were designed to prevent all hypocrisy and insincerity in the followers of Christ; and they shew also the great sin of falsehood.

† That is, all the disciples were in Solomon's porch and of one mind. But others dare not join them, merely on account of their popularity and miracles, being deterred by the awful destiny of Ananias and Sapphira.

20 night, and brought them forth, and said, Go,
stand and speak in the temple to the people all
21 the words of this life.* And when they heard
that, they entered into the temple early in the
morning, and taught. But the high priest
came, and they who were with him, and called
the council together, and all the senate of the
children of Israel, and sent to the prison to
22 have them brought. But when the officers
came, and found them not in the prison, they
23 returned, and told, saying, The prison truly
we found shut with all safety, and the keepers
standing without, before the doors: but when
we had opened, we found no man within.
24 Now, when the high priest, and the captain of
the temple, and the chief priests heard these
things, they doubted whether this would prove
25 to be a fact. Then one came and told them,
saying, Behold, the men whom ye put in
prison are standing in the temple, and teaching
26 the people. Then went the captain with the
officers, and brought them without violence.
(For they feared the people, lest they should
27 have been stoned.) And when they had
brought them, they set *them* before the coun-
28 cil. And the high priest asked them, saying,
Did we not strictly command you that ye
should not teach in this name? And behold,
ye have filled Jerusalem with your doctrine,

* That is, all the doctrines relating to this immortal life revealed by Christ.

and intend to bring this man's blood upon us.*

29 Then Peter and the *other* apostles answered
and said, We ought to obey God rather than
30 men. The God of our fathers hath raised up
Jesus, whom ye slew, and hanged on a tree;
31 Him God hath exalted to his right hand *to be*
a Prince and a Savior, to give repentance to
32 Israel, and forgiveness of sins. And we are
his witnesses of these things; and *so is* also
the Holy Spirit whom God hath given to them
that obey him.

33 When they heard this, they were cut *to the*
34 *heart*, and took counsel to slay them. Then
a certain Pharisee, named Gamaliel, a teacher
of the law,† who was esteemed by all the peo-
ple, stood up in the council, and directed to put
35 the apostles out a short time. And said unto
the council, Ye men of Israel, take heed to
yourselves, what ye intend to do touching
36 these men. For before these days rose up
Thendas pretending to be some great one; to
whom a number of men, about four hundred,
joined themselves; who was slain; and all
who obeyed him, were scattered, and brought
37 to nought. After this man rose up Judas of
Galilee, in the days of the taxing,‡ and drew

* The chief priests and rulers probably supposed the people might be satisfied that they had taken the life of an innocent man and a prophet, and would therefore destroy them as murderers.

† A teacher of the Mosaic law; under whom Paul was educated and instructed in the religious customs and traditions of the Jews.

‡ Judas and those of his party opposed the Roman taxes.

- away much people after him : he also perished ; and all who obeyed him, were dispersed.
- 38 Now I say unto you, refrain from these men, and let them alone ; for if this counsel, or this work be of men : it will come to nought :
- 39 but if it be of God, ye cannot overthrow it ; lest ye be found also to fight against God.*
- 40 And they yielded to his advice, and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.
- 41 And they departed from the presence of the council, rejoicing that they were thought
- 42 worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.†

CHAP. VI.

- 1 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians‡ against the He-

* Gamaliel was, like Nicodemus, a man of candour and moderation : But it would seem not of sufficient firmness. He must have been convinced that Christ was a true prophet ; and not therefore to be compared to the leaders of men whose object was worldly power and influence. He should have been decided in espousing the cause of the apostles.

† That he was the Messiah of whom their prophets had written, and whose coming the Jews were expecting.

‡ Those Jews who lived in the provinces of Greece, and spoke that language. They are so called to distinguish them from the Jews who lived in Judea. The gospel was not yet preached to heathens.

brews, because their widows were neglected
 2 in the daily ministration. Then the twelve
 apostles called the multitude of the disciples
 unto them, and said, It is not fitting that we
 should leave the word of God, and serve ta-
 3 bles.* Wherefore, brethren, select from among
 you seven men of fair reputation, full of the
 Holy Spirit and wisdom, whom we may ap-
 4 point over this business. But we will give
 ourselves continually to prayer, and to the
 ministry of the word.

5 And the saying pleased the whole multitude.
 And they chose Stephen, a man full of faith,
 and of the Holy Spirit, and Philip, and Pro-
 chorus, and Nicanor, and Timon, and Parme-
 nas, and Nicolas, a proselyte of Antioch:
 6 whom they set before the apostles: and when
 they had prayed, they laid their hands on them.
 7 And the word of God increased; and the
 number of the disciples multiplied in Jerusa-
 lem greatly: and a great company of the priests
 8 were obedient to the faith. And Stephen, full
 of faith and power, did great wonders and
 miracles among the people.
 9 Then there arose some of the synagogue of
 the Libertines,† and Cyrenians, and Alexan-
 drians, and of Cilicia, and of Asia, disputing

* Omit preaching, and serve at the tables of the poor.

† Pompey, the Roman general, carried many Jewish captives into Italy. Their descendants are supposed to have had their freedom, and to be here intended.

10 with Stephen.* And they were not able to
 resist the wisdom and the spirit by which he
 11 spake. Then they suborned men, who said,
 We have heard him speak blasphemous words
 12 against Moses, and *against* God. And they
 stirred up the people, and the elders, and the
 scribes, and came upon *him*, and caught him,
 13 and brought *him* to the council, and set up false
 witnesses, who said, 'This man ceaseth not to
 speak blasphemous words against this holy
 14 place and the law. For we have heard him
 say, that Jesus of Nazareth shall destroy this
 place, and shall change the customs which
 15 Moses delivered us.† And all who sat in the
 council, looking stedfastly on him, saw his face
appear like the face of an angel.

CHAP. VII.

1 THEN said the high priest, Are these things
 2 so? And he said, Men, brethren and fathers,
 hearken: The God of glory appeared unto
 our father Abraham, when he was in Mesopo-
 3 tamia,‡ before he dwelt in Haran, and said

* Jews from those synagogues, who were then visiting at Jerusalem. And who, perhaps, had not seen our Lord, or personally witnessed his miracles. The dispute probably was whether Jesus of Nazareth were the Messiah.

† He so well understood the gospel and the prophecies of the Jewish scriptures, as to know that the law of Moses, &c. were to be abolished.

‡ Abraham was called from among idolators; and was the father of all the faithful. The law of Moses was for a limited time, and for the Jews only; but the gospel was to be preached to all nations.

unto him, Depart out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then he came out of the land of the Chaldeans, and dwelt in Haran; when his father was dead, he removed him thence into this land, in which ye now dwell.

And he gave him no inheritance in it, not even to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake thus, That his seed should sojourn in a strange land; and that they should be enslaved and oppressed four hundred years. And God said, The nation whom they shall serve, I will judge; and after that they shall come forth, and serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: But God was with him, and delivered him out of all his afflictions, and gave him wisdom and favor in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house. Now there came a dearth over all the land of Egypt, and Canaan, and great affliction; and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh. Then Joseph sent, and called his father

Jacob to him, and all his kindred, threescore
15 and fifteen souls. And Jacob went down into
16 Egypt, and died, he and our fathers, and were
carried over into Shechem, and laid in the sepulchre which Abraham bought for a sum of money of the sons of Emmor, of Shechem.
17 But when the time of the promise drew near which God had sworn to Abraham, the
18 people grew and multiplied in Egypt, until another king arose who knew not Joseph.
19 The same dealt deceitfully with our kindred, and oppressed our fathers, requiring them to cast out their young children, that they might
20 not live. In which time Moses was born, and was exceedingly fair;* and was nourished in
21 his father's house three months: and when he was cast out,† Pharaoh's daughter took him
22 up, and nourished him for her own son. And Moses was educated in all the learning of the Egyptians, and was mighty in words and in
23 deeds.‡ And when he was forty years old, it came into his heart to visit his brethren the
24 children of Israel. And seeing one of them

* Was pleasing to God, or a favorite of heaven. The original admits of either sense, that he was of fair form and appearance; or a favorite child of providence.

† According to the cruel decree of the king of Egypt. See 19th verse.

‡ The Egyptians were at that period the most civilized nation of the earth. From them, probably, after the time of Moses, the Greeks received the first knowledge of many of the arts of life. For the knowledge of alphabetic writing the Greeks probably are indebted to the Phœnecians; who derived it from their neighbors, the Jews. When the Israelites were acquainted with letters, the Egyptians made use of hieroglyphic writings.

suffer wrong, he defended him, and avenged him who was oppressed, and smote the Egyptian : for he supposed his brethren would have understood, how that God, by his hand, would deliver them : but they understood not.* And the next day he shewed himself unto them as they strove, and would have reconciled them, saying, Sirs, ye are brethren ; why do ye wrong one to another ? But he who did his neighbor wrong, thrust him away, saying, Who made thee a ruler and a judge over us ? Wilt thou kill me, as thou killedst the Egyptian yesterday ? Then Moses fled at this saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord, in a flame of fire in a bush. When Moses saw it, he wondered at the sight ; and as he drew near to behold it, the voice of the Lord came unto him, *saying*, *I am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then the Lord said to him, Put off thy shoes from thy feet, for the place where thou standest is holy ground. I have seen, I have seen† the affliction of my people in Egypt, and I have heard their groanings, and am come down to

* But it does not appear from the history of Moses, that he had any intimations at this time, of being appointed the deliverer of the Israelites from Egyptian bondage.

† This repetition implies that God was not indifferent to their sufferings.

deliver them : and now, come, I will send thee
55 into Egypt. This Moses whom they refused,
saying, Who made thee a ruler and a judge ?
the same God sent *to be* a ruler and a Savior,
36 by the hand of the angel who appeared to him
in the bush. He brought them out, after that
he had shewed wonders and signs in the land
of Egypt, and in the Red Sea, and in the wil-
derness forty years.

37 This is that Moses who said unto the chil-
dren of Israel, A prophet shall the Lord your
God raise up unto you of your brethren like
38 unto me : him shall ye hear. This is he who
was in the church in the wilderness,* with the
angel who spake to him in mount Sinai, and
with our fathers who received the living oracles
39 to give unto us. Whom our fathers would
not obey, but thrust from them, and in their
40 hearts turned back again into Egypt ; saying
unto Aaron, Make us gods to go before us :
for *as for* this Moses who brought us out of
the land of Egypt, we know not what is be-
41 come of him. And they made a *molten* calf
in those days, and offered sacrifice unto the
idol, and rejoiced in the works of their own
42 hands. Then God turned, and gave them up
to worship the host of heaven,† as it is written
in the book of the prophets, O house of Israel,
have ye offered to me slain beasts, and sacri-

* That is, Moses is he who was in the church in the wilderness ; and who received the living (or life-giving) oracles from God, to give to us.

† That is, the sun and moon, which were objects of worship among the heathens.

fices, by the space of forty years in the wilder-
 43 ness? * Yes, ye took up the tabernacle of
 Moloch, and the star of your god Remphan,
 images which ye made, to worship; and
 I will carry you away beyond Babylon. Our
 44 fathers had the tabernacle of witness in the
 wilderness, as God had appointed, who spake
 unto Moses, that he should make it according
 45 to the fashion that he had seen. Which our
 fathers also received who came with Joshua †
 into the possessions of the Gentiles, whom
 God drove out before the face of our fathers
 46 even unto the days of David. Who found
 favour before God, and desired to provide a
 47 tabernacle for the God of Jacob. But Solo-
 48 mon built him an house. However, the Most
 High dwelleth not in temples made with hands,
 49 as saith the prophet. ‡ Heaven *is* my throne,
 and earth *is* my footstool. What house will
 ye build me? saith the Lord: or what *is* the
 50 place of my rest? Hath not my hand made
 all these things?

51 Ye stiff-necked, and uncircumcised in heart
 and ears, ye do always resist the Holy Spirit:
 52 as your fathers *did*, so *do* ye. § Which of the
 prophets have not your fathers persecuted?
 They have also slain those who predicted the
 coming of that righteous person, of whom ye

* See Amos v. 25. It is there a question, and so it
 should be here.

† Jesus, in Greek, has the same meaning, as Joshua in
 Hebrew.

‡ See Isaiah chap. lxvi. 1, 2.

§ Neh. ix. 20. Isaiah lxi. 10.

have been now the betrayers and murderers :
53 Who received the law by the ministry of angels, and have not kept it.
54 When they heard these things, they were cut to the heart, and gnashed *their* teeth at
55 him. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right
56 hand of God. And he said, Behold, I see the heavens opened, and the Son of man standing
57 on the right hand of God. Then they cried out with a loud voice, and stopped their ears,
58 and ran upon him with one accord, and cast *him* out of the city, and stoned *him*. And the witnesses laid down their clothes at a young
59 man's feet, whose name was Saul ; and they stoned Stephen, calling upon, and saying,
60 Lord Jesus, receive my spirit.* And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

1 NOW Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judea and Samaria, except the

* The meaning is, that Stephen called upon, or invoked the name of Jesus, and said, Lord, receive my spirit.

2 apostles.* And devout men carried Stephen *to his burial*, and made great lamentation
 3 over him. But Saul laid waste the church, entering into every house, and dragging men
 4 and women, committing *them* to prison. Then they who were thus dispersed abroad, went
 5 about preaching the word. Then Philip went down to the city of Samaria, and preached
 6 Christ unto them. And the people with one accord gave heed unto those things which
 Philip spake, when they heard and saw the
 7 miracles which he did. For unclean spirits, crying with a loud voice, came out of many that
 were possessed; and those who were paralytic
 8 and lame were made whole. And there was
 9 great joy in that city. But there was a certain man whose name was Simon, who had for some
 time been in that city, a magician, who deceived the people, claiming to be some great one.
 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great
 11 power of God.† And to him they had regard, because for a long time he had deluded them
 12 with magical arts. But when they believed Philip, preaching the things concerning the
 kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
 13 Then Simon himself believed also: and when he was baptized, he continued with Philip,

* Till this time the disciples seem to have kept in and about Jerusalem. Now they went into other parts of Judea, and many years after into other countries, and preached to heathens.

Is a god; or has divine power.

and wondered, beholding the miracles and
14 signs which were done.* Now when the
apostles who were at Jerusalem heard that
Samaria had received the word of God, they
15 sent unto them Peter and John; who, when
they were come down, prayed for them that
16 they might receive the Holy Spirit. (For as
yet he was fallen upon none of them: only
they were baptized in the name of the Lord
17 Jesus) Then they laid hands on them, and
18 they received the Holy Spirit. And when
Simon saw that by laying on of the apostles'
hands the Holy Spirit was given, he offered
19 them money; saying, Give me also this power,
that on whomsoever I lay hands, he may re-
20 ceive the Holy Spirit.† But Peter said unto
him, Thy money perish with thee, because
thou hast thought that the gift of God may be
21 purchased with money. Thou hast neither
part nor lot in this matter: for thy heart is not
22 right in the sight of God. Repent therefore
of this thy wickedness, and pray God, if per-
haps the thought of thine heart may be forgiven
23 thee. For I perceive that thou art in the gall
of bitterness, and in the bond of iniquity.
24 Then Simon said, Pray ye to the Lord for me,
that none of these things which ye have spoken

* Simon, the Magician, professed to believe in Christ, but he was not sincere; he was a vile impostor, and bitter enemy of the gospel.

† The miraculous gifts of the Spirit are here intended.

25 come upon me.* And when they had testified
 and spoken the word of the Lord, they returned
 to Jerusalem, and preached the gospel in many
 26 villages of the Samaritans. And an angel of
 the Lord spake unto Philip, saying, Arise, and
 go toward the south, unto the way which go-
 eth down from Jerusalem unto Gaza, which is
 27 desert. And he arose and went: and behold,
 a man of Ethiopia, an eunuch of great author-
 ity under Candace, queen of the Ethiopians,
 who had the charge of all her treasure, and
 28 had come to Jerusalem to worship, was return-
 ing, and sitting in his chariot, reading Isaiah
 29 the prophet.† Then the spirit said unto Philip,
 30 Go near and join thyself to this chariot. And
 Philip ran thither to him, and heard him read
 the prophet Isaiah; and he said, Understand-
 31 est thou what thou readest? And he said,
 How can I, except some man should guide
 me? And he desired Philip, that he would
 32 come up, and sit with him. The place of the
 scripture which he read was this, He was led
 as a sheep to the slaughter; and like a lamb
 dumb before his shearers, so he opened not
 33 his mouth. In his humiliation his judgment
 was taken away: and who shall declare his gen-

* Simon attempted to imitate the miracles of the apos-
 tles, probably by art and juggling. He continued to be a
 malignant enemy of Christianity; and opposed to the sim-
 plicity of the gospel the most fanciful and absurd notions
 respecting God, the Son of God, and the Christ, whom he
 himself claimed to be, in contradistinction from Jesus of
 Nazareth, who died on the cross.

† That remarkable prophecy in the lviii. chap. so des-
 criptive of the character and sufferings of Christ.

eration ? For his life is taken from the earth.*

- 54 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ?
 55 Of himself, or of some other man ? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
 56 And as they went on *their* way, they came unto a certain water ; and the eunuch said, *See here is water* ; what doth hinder me to
 57 be baptized ? And Philip said. If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ
 58 is the Son of God.† And he commanded the chariot to stand still : and they both went down to the water,‡ both Philip and the eunuch ;
 59 and he baptized him. And when they were come up from the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went his way rejoicing.
 60 But Philip was found at Azotus ; and as he passed along, he preached the gospel in all the cities, till he came to Cæsarea.

* This quotation is agreeable to the Greek version of the Old Testament, which was made from the original Hebrew some time before the birth of Christ.

† The learned Griesbach says this verse is wanting in many ancient versions ; and he has not retained it in his last edition of the New Testament.

‡ The original necessarily implies no more than that they went down to the water, and came up from the water.

CHAP. IX.

1 AND Saul, still breathing out threatenings
 and slaughter amongst the disciples of the
 2 Lord, went unto the high priest, and desired
 of him letters to Damascus* to the synagogues,
 that if he found any of this way,† whether they
 were men or women, he might bring them
 3 bound unto Jerusalem. And as he journeyed,
 he came near Damascus : and suddenly there
 shined round about him a light from heaven.
 4 And he fell to the earth, and heard a voice
 saying unto him, Saul, Saul, why persecutest
 5 thou me ? And he said, Who art thou,
 Lord ? And the Lord said, I am Jesus whom
 thou persecutest. *It is hard for thee to kick*
 6 *against the pricks.* And he, trembling and
 astonished, said, Lord, what wilt thou have me
 do ?‡ And the Lord *said* unto him, Arise,
 and go into the city, and it shall be told thee
 7 what thou must do. And the men who jour-
 neyed with him stood speechless, hearing a
 8 voice, but seeing no man. And Saul arose from
 the earth ; and when his eyes were opened, he
 saw no man : but they led him by the hand,
 9 and brought *him* into Damascus. And he

* Damascus was north from Jerusalem, upwards of an hundred miles, in Cœlo-Syria.

† This sect ; that is, Christians.

‡ The latter part of the 5th, and the first part of the 6th verses, are wanting in some ancient versions.

was three days without sight, and neither did he eat or drink.

- 10 And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said,
11 Behold, I *am* here, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas, for *one* called Saul, of Tarsus ; for behold
12 he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.
13 Then Ananias said, Lord, I have heard by many of this man, how much evil he hath done
14 to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all who
15 call on thy name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles,
16 and kings, and the children of Israel. For I will shew him what great things he must
17 suffer for my name's sake. And Ananias went his way, and entered into the house ; and putting his hands on him, said, Brother Saul, the Lord (*even* Jesus who appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be
18 filled with the Holy Spirit. And immediately there fell from his eyes as it were scales : and he received sight immediately, and arose, and
19 was baptized. And when he had received meat, he was strengthened. Then Saul was some days with the disciples who were at
20 Damascus. And immediately he preached

Christ in the synagogues, that he is the Son of
 21 God. But all who heard *him* were amazed, and said, Is not this he who destroyed them who called on this name in Jerusalem, and who came hither for the intent, that he might bring them bound unto the chief priests ?*
 22 But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.†
 23 And after some days had passed, the Jews
 24 took counsel to kill him : (But their intention was known by Saul :) and they watched the gates day and night how they might slay him.
 25 Then the disciples took him by night, and let
 26 *him* down by the wall in a basket. And when Saul was come to Jerusalem, he attempted to join himself to the disciples : but they were all afraid of him, and believed not that he was
 27 a disciple.‡ But Barnabas took him and brought him to the apostles, and declared unto them that he had seen the Lord in the way, and that he had spoken to him, and that he had preached boldly at Damascus in the name
 28 of Jesus. And he was with them, coming in and
 29 going out at Jerusalem. And he spake boldly

* The conversion of Paul, with all his prejudices against the gospel, was a most wonderful event. It was effected by a miracle. To the heavenly vision, as he says, he was not disobedient. Though he had been a persecutor of the disciples of Jesus, he says he did it ignorantly. He had been under the influence of designing men. But he did not, like them, shut his eyes against the light of heaven.

† That is, that Jesus of Nazareth is the true Messiah.

‡ They could hardly believe that he was sincere in professing to be a disciple of Jesus.

in the name of the Lord Jesus, and disputed
against the Grecians :* but they conspired his
30 death. And when the brethren knew it, they
brought him down to Cæsarea, and sent him
31 forth to Tarsus. Then the churches had rest
throughout all Judea, and Galilee, and Samaria,
and were edified ; and walking in the fear of
the Lord, and in the comfort of the Holy Spirit,
were multiplied.

32 And it was so that as Peter passed through
all places, he came down also to the saints who
33 dwelt at Lydda. And there he found a man
named Eneas, who had kept his bed eight
34 years, and was sick of the palsy. And Peter
said unto him, Eneas, Jesus Christ maketh
thee whole : Arise and make thy bed. And
35 he arose immediately. And all who dwelt at
Lydda and Saron saw him, and turned to the
Lord.

36 Now there was at Joppa a certain disciple
named Tabitha, who by interpretation is called
Dorcas : This woman was full of good works
37 and alms-giving. And it came to pass in
those days, that she was sick and died : and
when they had washed her, they laid *her* in an
38 upper chamber. And as Lydda was near to
Joppa, and the disciples had heard that Peter
was there, they sent unto him two men, desir-
ing *him* that he would not delay to come to
39 them. Then Peter arose, and went with them.
When he was come, they brought him into the
upper chamber : and all the widows stood by him

* Those Jews who lived in the countries of Greece.

weeping, and shewing the coats and garments which Dorcas made while she was with them.
 40 But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes :
 41 and when she saw Peter, she sat up. And he gave her his hand, and lifted her up ; and when he had called the saints and widows, he
 42 presented her alive. And this was known throughout all Joppa :* and many believed in
 43 the Lord. And it came to pass, that he resided many days in Joppa with one Simon a tanner.

 CHAP. X.

1 NOW there was a certain man in Cæsarea, called Cornelius,† a centurion of the band,
 2 called the Italian *band*, a devout *man*, and one who served God, with all his house, who gave much alms to the people, and prayed to God
 3 always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him,
 4 Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms

* Joppa was situated on the Mediterranean, about thirty-five miles W. by N. from Jerusalem.

† Cornelius was educated a Pagan, but had embraced the Jewish religion, and therefore was a worshipper of the true God. It seems that he was sincerely devout and benevolent.

are come up for a memorial before God.

5 And now send men to Joppa, and call for

6 Simon whose surname is Peter : he lodgeth with one Simon a tanner, whose house is by the sea : he shall tell thee what thou oughtest

7 to do. And when the angel who spake unto Cornelius was departed, he called two of his household-servants, and a devout soldier of those who waited on him continually ; and when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth
10 hour. And he became very hungry, and would have eaten : but while they made ready,
11 he fell into a trance, and saw heaven opened, and a certain vessel descending upon him, as it were a great sheet, knit at the four corners,
12 and let down to the earth : wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of
13 the air. And there came a voice to him,
14 saying, Rise, Peter ; kill and eat. But Peter said, Not so, Lord : for I have never eaten
15 any thing that is common or unclean.* And the voice came unto him again the second time, saying, What God hath cleansed, con-
16 sider not as common. This was done three times : and the vessel was received up again
17 into heaven. Now, while Peter was in suspense

* The law of Moses was particular in prescribing what animals should be eaten, and what not.

what this vision which he had seen should mean, behold, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, who was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. Arise therefore and go down, and accompany them, doubting nothing : for I have sent them. Then Peter went down to the men who were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek ; what is the cause wherefore ye are come ?

And they said, Cornelius the centurion, a just man, and one that serveth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear instructions from thee. Then he called them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the day after they entered into Cæsarea.* And Cornelius was waiting for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and did him obeisance. But Peter took him up, saying, Stand up : I myself also am a man. And as he talked with him, he went in, and found many who were come

* Cæsarea was nearly thirty miles north of Joppa, and about fifty N. W. of Jerusalem.

- 28 together. And he said unto them, Ye know that it is an unlawful thing for a man who is a Jew to keep company with, or come unto *one of* another nation : but God hath taught me not to consider any man common or unclean.
- 29 Therefore I have come without gainsaying, as soon as I was requested. I ask therefore for
- 30 what intent ye have sent for me ? And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and behold a man stood before
- 31 me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in re-
- 32 membrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter : he is lodged in the house of *one* Simon, a tanner, by the sea : who, when
- 33 he cometh, shall speak unto thee. Immediately therefore I sent to thee ; and thou hast done well that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.
- 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of
- 35 persons : But in every nation, he who serveth him, and worketh righteousness, is accepted
- 36 with him.* The word which God sent unto the children of Israel, preaching peace by Je-
- 37 sus Christ (he is Lord of all,) that word, *I say*, ye know, which was published through-

* It was the Spirit of God, who is the Father of all nations, and whose regards are not confined to any people or sect, who inspired the apostle Peter with this catholic sentiment.

- out all Judea, and began from Galilee, after
38 the baptism which John preached : how God
anointed Jesus of Nazareth with the Holy
Spirit, and with power : who went about
doing good, and healing all who were oppress-
ed of the devil ; for God was with him.
39 And we are witnesses of all things which he
did both in the land of the Jews, and in Jeru-
salem ; whom they slew, and hanged on a tree.
40 Him God raised up the third day, and shewed
41 him openly, not to all the people, but unto wit-
nesses, chosen before of God, *even* to us, who
did eat and drink with him after he rose from the
42 dead. And he commanded us to preach unto
the people, and to testify that it is he who was
ordained of God *to be* the Judge of quick and
43 dead. To him give all the prophets witness,
that through his name, whosoever believeth in
him shall receive remission of sins.
44 While Peter was speaking these words, the
Holy Spirit fell on all them who heard the word.
45 And they of the circumcision, who believed,
were astonished, as many as came with Peter,
because on the Gentiles also was poured out
46 the gift of the Holy Spirit. For they heard
them speak with tongues, and magnify God.
47 Then Peter said, Can any man forbid water
that these should not be baptized, who have
48 received the Holy Spirit as well as we ? And
he commanded them to be baptized in the
name of the Lord. Then they requested him
to abide with them several days.

CHAP. XL.

1 NOW the apostles and brethren who were
in Judea heard that the Gentiles had also re-
2 ceived the word of God. And when Peter
was come up to Jerusalem, they who were of
3 the circumcision contended with him, saying,
Thou wentest in to men uncircumcised, and
4 didst eat with them. But Peter rehearsed *the*
matter from the beginning, and expounded it
5 by order unto them, saying, I was in the city
of Joppa, praying: and in a trance I saw a
vision, a certain vessel descend, as it had been
a great sheet, let down from heaven by four
6 corners; and it came even to me. Upon the
which, when I had fastened mine eyes, I con-
sidered, and saw four-footed beasts of the
earth, and wild beasts, and creeping things,
7 and fowls of the air. And I heard a voice,
saying unto me, Arise, Peter; slay and eat.
8 But I said, Not so, Lord: for nothing com-
mon or unclean hath at any time entered into
9 my mouth. But the voice answered me again
from heaven, What God hath cleansed, *that*
10 call not thou common. And this was done
three times: and all were drawn up again into
11 heaven. And behold, immediately three men
were already come unto the house where I was,
12 sent from Cæsarea unto me. And the Spirit
bade me go with them, nothing doubting.
Moreover, these six brethren accompanied
me, and we entered into the man's house:

- 13 And he shewed us how he had seen an angel
in his house, who stood, and said unto him,
Send men to Joppa, and call for Simon, whose
14 surname is Peter ; who shall tell thee words,
whereby thou and all thy house shall be saved.
15 And as I began to speak, the Holy Spirit fell
16 on them, as 'on us at the beginning. Then I
remembered the word of the Lord, that he said,
John indeed baptized with water ; but ye
17 shall be baptized with the Holy Spirit. Foras-
much then as God gave them the like gift, as
he did unto us who believed on the Lord
Jesus Christ, what was I, that I could with-
18 stand God ? When they heard these things,
they held their peace ;* and glorified God,
saying, Then hath God also to the Gentiles
granted repentance unto life.
- 19 Now, they who were scattered abroad upon
the persecution which arose about Stephen,
travelled as far as Phœnice, and Cyprus and
Antioch,† preaching the word to none but
20 unto the Jews only.‡ And some of them were
men of Cyprus and Cyrene, who when they
were come to Antioch, spake unto the Gre-
21 cians,§ preaching the Lord Jesus. And the

* They ceased to object, or to censure him.

† Phœnice and Antioch were north of Judea. Antioch was the capital of Syria. Cyprus is an island, 100 miles west of Phœnice. Phœnice, sometimes called Cœlo-Syria, is a country between Judea and Syria.

‡ There were many Jews in those places: and the apostles seemed not yet to be convinced that the gospel was to be preached to the heathen world.

§ Jews who lived among the Greeks, and spake their language.

hand of the Lord was with them : and a great number believed and turned to the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should
23 go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart
24 they would cleave unto the Lord.* For he was a good man, and full of the Holy Spirit, and of faith : and many people were added
25 unto the Lord. Then Barnabas departed to
26 Tarsus, to seek Saul : And when he had found him, he brought him unto Antioch.† And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in those days came prophets from
28 Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there would be great dearth throughout all the world :‡ which came to
29 pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren
30 that dwelt in Judea. Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

* That is, with resolution and perseverance.

† Saul went to Tarsus, the place of his birth, when he was sent away from Jerusalem on account of a plot among the Jews to destroy him ; see chap. ix. 29, 30.

‡ Through all the land of Judea.

CHAP. XII.

1 NOW, about that time, Herod the king stretched forth *his* hands to persecute some of
2 the church. And he killed James the brother
3 of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of
4 unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaterions of soldiers to keep him : intending after the passover to bring
5 him forth to the people. Peter therefore was kept in prison : but prayer was made without
6 ceasing, by the church to God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the centinels before the door kept the prison.
7 And behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains
8 fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals : and so he did. And he saith unto him, Cast thy garment about thee, and follow me.
9 And he went out, and followed him, and knew not that it was true which was done by the angel ; but thought he saw a vision. When they
10 were past first and second ward, they came unto the iron gate that leadeth into the city ; which

opened to them with its own accord : and they went out, and passed through one street ; and immediately the angel departed from him.

11 And when Peter was come to himself, he said, Now I know surely that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the

12 people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together

13 praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named

14 Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told that Peter stood before the gate.

15 And they said unto her, 'Thou art mad. But she constantly affirmed that it was even so.

16 'Then they said, It is his angel. But Peter continued knocking. And when they had opened *the door*, and saw him, they were

17 astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how ~~the~~ Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers, what was become of

19 Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

- 20 And Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, desired peace; because their country was
- 21 nourished by the king's. And upon a set day, Herod arrayed in royal apparel, set upon his throne, and made a speech unto them.
- 22 And the people gave a shout, *saying, It is the*
- 23 *voice of a god,** and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms; and expired.
- 24 But the word of God prevailed and multiplied.
- 25 And Barnabas and Saul returned from Jerusalem when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAP. XIII.

- 1 NOW there were in the church which was at Antioch certain prophets and teachers;† as Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and
- 2 Saul. As they ministered to the Lord, and fasted, the Holy Spirit said,‡ Separate me

* The Jews often applied this epithet to angels and princes.

† *Rabbis* or *doctors*—that is, men learned in the Scriptures.

‡ By some of these prophets or inspired men.

Barnabas and Saul, for the work wherunto I
3 have called them. And when they had fasted
and prayed, and laid their hands on them, they
sent *them* away.

4 So they, being sent forth by the Holy Spirit,*
departed unto Seleucia :† and from thence
5 they sailed to Cyprus. And when they were
at Salamis, they preached the word of God in
the synagogues of the Jews. And they had
6 also John for their assistant. And when
they had gone through the island unto Paphos
they found a certain magician, a false prophet,
who was a Jew, by the name of Bar-jesus.
7 Who was with the deputy of the country,
Sergius Paulus, a prudent man ; who called
for Barnabas and Saul, and desired to hear the
8 word of God. But Elymas the magician (for
so is his name by interpretation) withstood
them, seeking to turn away the deputy from
9 the faith. Then Saul (who also is *called*
Paul) filled with the Holy Spirit, set his eyes
10 on him, and said, O thou child of the devil,
enemy of all righteousness, and full of all
deceit and mischief, ~~wilt thou not~~ cease to per-
11 vert the right way of the Lord ? And now,
behold, the hand of the Lord is upon thee,
and thou shalt be blind, and not see the sun
for a season. And immediately there fell on
him a mist and a darkness ; and he went
about seeking some to lead him by the hand.
12 Then the deputy, when he saw what was done,

* By the direction of the Holy Spirit.

† It is situated in the Mediterranean, near Antioch.

believed, being astonished at the doctrine of
 13 the Lord. Now when Paul and his company
 loosed from Paphos, they came to Perga in
 Pamphylia.* But John, departing from them,
 returned to Jerusalem.

14 And when they departed from Perga, they
 came to Antioch in Pisidia,† and went into
 the synagogue on the sabbath-day, and sat
 15 down. And after the reading of the law and
 prophets,‡ the rulers of the synagogue sent
 unto them, saying, *Ye men and brethren*, if ye
 have any word of exhortation for the people,
 16 say on. Then Paul stood up, and giving a
 sign with *his* hand, said, Men of Israel, and
 17 ye who fear God, give audience. The God
 of this people (*even of Israel*) chose our fathers,
 and exalted them in their pilgrimage in the
 land of Egypt, and with an high arm brought
 18 them out of it. And about the time of forty
 years he suffered their manners in the wilder-
 19 ness.§ And when he had destroyed seven
 nations in the land of Canaan, he divided
 20 their land to them by lot. And after that, he
 gave *them* judges, about the space of four
 hundred and fifty years, until Samuel the
 21 prophet. And afterward they desired a king:
 and God gave unto them Saul the son of

* Pamphylia is in that part of Asia, called Asia Minor,
 or Turkey is Asia.

† Pisidia is contiguous to Pamphylia, on the north.

‡ It appears that wherever the apostles went, they first
 preached the gospel to Jews.

§ He endured their evil and perverse conduct. The Syrian
 version has it, he cherished, or nourished them.

Kis, a man of the tribe of Benjamin, for the
22 space of forty years. And when he had re-
moved him, he raised up unto them David to
be their king; to whom also he gave testimony,
and said, I have found David the *son* of Jesse,
a man after mine own heart, who shall fulfil
23 all my will. Of this man's seed God hath,
according to *his* promise, raised unto Israel a
24 Savior, Jesus; when John had first preached,
(before his coming,) the baptism of repent-
25 ance to all the people of Israel. And as John
fulfilled his course, he said, Whom think ye
that I am? I am not *he*.* But behold, there
cometh one after me, the shoes of whose feet
26 I am not worthy to loose. Men *and* brethren,
children of the stock of Abraham, and whoso-
ever among you feareth God, to you is the
27 word of this salvation sent. For they who
dwell at Jerusalem, and their rulers, as they
knew him not, nor yet the voices of the pro-
phets, which are read every sabbath-day, they
28 have fulfilled *them* in condemning *him*. And
though they found no just cause of death
in him, yet they desired Pilate that he should
29 be slain. And when they had performed all
that was predicted of him, they took *him*
down from the tree, and laid *him* in a sepul-
30 chre. But God raised him from the dead;
31 and he was seen many days of them who came
up with him from Galilee to Jerusalem, who

* The Jews generally regarded John as a true prophet. It was therefore highly proper to refer to his testimony, which was direct and full in favor of Christ.

52 are his witnesses unto the people. And we declare unto you glad tidings, even that the promise which was made unto the fathers,
53 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day I have begotten thee.
34 And, that he would raise him up from the dead, no more to return to corruption, he said thus, I will give you the sure mercies of
35 David. Wherefore he saith also in another *psalm*, Thou wilt not suffer thine Holy One
36 to see corruption :* For David, after he had served his own generation according to the will of God, fell on sleep, and was laid unto
37 his fathers, and saw corruption : But he whom God raised again saw no corruption.
38 Be it known unto you therefore, men and brethren, that through this person is preached
39 unto you the forgiveness of sins : And by him all who believe are justified from all things, from which ye could not be justified by the
40 law of Moses. Beware therefore, lest that come upon you which is spoken in the proph-
41 ets,† Behold, ye scoffers, and wonder, and perish : for I will perform a work in your days, a work which ye will in no wise believe, though
42 one declare it unto you. And as they were going out of the synagogue, the Gentiles requested that these words might be preached
43 to them the next sabbath. Now, when the

* See chap. ii. 25, 26, &c.

† See Isaiah chap. xxviii. 14. Hab. i. 5.

congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath almost the whole city
45 came together to hear the word of God. But when the Jews* saw the multitude, they were filled with envy, and denied those things which were spoken by Paul; both contradicting and
46 blaspheming. Then Paul and Barnabas became bold, and said, It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn
47 to the Gentiles. For so the Lord hath commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for
48 salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.†
49 And the word of the Lord was published
50 through out all that country. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised a persecution against Paul and Barnabas,
51 and expelled them from their territories. But they shook off the dust of their feet against
52 them, and came into Iconium.‡ And the disciples were filled with joy, and with the Holy Spirit.

* The rest of the Jews, who were the greater number.

† Disposed or prepared for, or concerned about their future happiness, believed.

‡ A city not far distant from Antioch.

CHAP. XIV.

- 1 AND it came to pass in Iconium, that they
went both together into the synagogue of the
Jews, and spake in such a manner that a great
multitude both of the Jews, and of the Greeks
2 believed. But the unbelieving Jews stirred up
the heathens, and made them disaffected to-
3 wards the brethren. For a long time therefore
they remained speaking boldly concerning the
Lord, who gave testimony unto the word of
his grace, and granted signs and wonders to be
4 done by their hands. But the multitude of
the city was divided : and part held with the
5 Jews, and part with the apostles. And when
there was a conspiracy both of the Gentiles,
and also of the Jews with their rulers, to use
6 *them* despitefully, and to stone them, they were
apprehensive of it, and fled to Lystra, and
Derbe, cities of Lycaonia,* and to the adjoin-
7 ing country. And there they preached the
gospel.
- 8 And there sat a certain man at Lystra, dis-
eased in his feet, being a cripple from his moth-
9 er's womb, who never had walked ; the same
heard Paul speak : who, stedfastly beholding
him, and perceiving that he had faith to be
10 healed, said with a loud voice, Stand upright
on thy feet. And he leaped and walked.
- 11 And when the people saw what Paul had done,
they lifted up their voices, saying in the lan-

* Lycaonia borders on Pisidia eastward,

guage of Lycaonia, The gods are come down
 12 to us in the likeness of men. And they called
 Barnabas Jupiter, and Paul Mercurius, because
 13 he was the chief speaker.* Then the priest
 of Jupiter being before their city, brought oxen
 and garlands unto the gates, and would have
 14 done sacrifice with the people. But when the
 apostles Barnabas and Paul heard it, they rent
 their clothes, and ran in among the people,
 15 crying out, and saying, Sirs, why do ye these
 things? We also are men of like nature with
 you, and preach unto you that ye should turn
 from these vanities unto the living God, who
 made heaven, and earth, and the sea, and all
 16 things that are therein :* Who, in times past,
 suffered all nations to walk in their own ways.
 17 Nevertheless, he has not left himself without
 witness, in that he has done good, and given
 us rain from heaven, and fruitful seasons, filling
 18 our hearts with food and gladness. And hav-
 ing said these things, with difficulty they pre-
 vented the people from offering them sacrifices.
 19 And there came thither certain Jews from
 Antioch and Iconium, who persuaded the
 people, and having stoned Paul, drew him out
 of the city, supposing he had been dead.

* These people it must be recollected were pagans, who
 believed there were many gods ; and who had traditions of
 their deities having often visited the earth in the likeness of
 men. Jupiter was their chief deity ; and Mereury, accord-
 ing to their creed, was very eloquent, and the messenger of
 the other gods.

† The imaginary and idol gods of the heathens are often,
 in the Old Testament, called vanity and a lie.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Barnabas to
21 Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium and
22 Antioch. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and saying, that we must, through much tribulation, enter into the kingdom of God.
23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom
24 they believed. And after they had passed throughout Pisidia, they came to Pamphylia.
25 And when they had preached the word in
26 Perga, they went down into Attalia ; and thence sailed to Antioch,* from whence they had been recommended to the grace of God,
27 for the work which they fulfilled. And when they were come, and had gathered the church together, they related all that God had done with them, and how he had opened the door
28 of faith unto the Gentiles. And there they abode some time with the disciples.

* This is Antioch in Syria, which lies on the north of Judea, and is several hundred miles from Antioch in Asia Minor, where they had been.

CHAP. XV.

- 1 AND certain men who came down from
Judea, taught the brethren, *and said*, Except
ye be circumcised after the manner of Moses
2 ye cannot be saved. And there being much
dissension and debate between Paul and Barnabas,
and these men, it was determined by
them *of Antioch*, that Paul and Barnabas, and
some others of their *church* should go to Jerusalem
3 unto the apostles and elders about this
question. And being brought on their way
by the church, they passed through Phœnice
and Samaria,* declaring the conversion of the
Gentiles: and they caused great joy unto all
4 the brethren. And when they were come to
Jerusalem, they were received by the church,
and the apostles and elders: and they related
all things which God had done by them.
5 But there rose up some of the sect of the Pharisees,
who believed, saying, That it was needful
to circumcise them, and to command *them* to
keep the law of Moses.†
6 And the apostles and elders came together
7 to consider of this matter. And after much

* Phœnice is sometimes called Coelo-Syria; and lies between Syria and Judea. Samaria is comprehended in Judea.

† The Jews were very much attached to the law of Moses; and supposed that all its rites were of perpetual obligation. But the apostle, under the guidance of the Holy Spirit, taught a different doctrine, and declared, that the disciples of Christ were not obliged to observe the ceremonies of the Mosaic law.

discussion, Peter rose up, and said unto them, Men *and* brethren, ye know that some time ago God made choice among us, that the Gentiles by my mouth should hear the word
 8 of the gospel, and believe. And God who knoweth the hearts, testified in their favor by giving them the Holy Spirit, even as unto us:
 9 And put no difference between us and them,
 10 purifying their hearts by faith. Now therefore, why do ye tempt God, to put a yoke upon the neck of the disciples, which neither our fathers
 11 nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 Then the whole assembly kept silence, and gave audience to Barnabas and Paul, who declared what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James spake, saying, Men *and* brethren, hearken unto
 14 me. Simon hath related how God at first did visit the Gentiles, to take out of them a people
 15 for his name.* And with this agree the words
 16 of the prophets; as it is written, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it
 17 up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who

* Referring to Simon Peter, who had just given an account of his being commanded to preach the gospel to the Gentiles.

18 doeth all these things.”* Known unto God
are all his works from the beginning of the
19 world. Wherefore my opinion is, that we
do not trouble them, who from among the
20 Gentiles, are converted to God: But that
we write unto them, that they abstain from
pollutions of idols, and fornication, and things
21 strangled, and blood. For Moses of old time
hath in every city them that preach him, being
read in the synagogues every sabbath-day.†
22 Then it pleased the apostles and elders, with
the whole church, to send chosen men of their
own company to Antioch, in Syria, with Paul
and Barnabas; *namely*, Judas surnamed Bar-
sabas, and Silas, chief men among the breth-
23 ren: And they wrote letters by them after
this manner; “The apostles, and elders, and
brethren, *send* greeting unto the brethren who
are among the Gentiles in Antioch, and Syria,
24 and Cilicia: Forasmuch as we have heard,
that some who went out from us have trou-
bled you with words, subverting your souls;
saying, Be circumcised, and keep the law;
25 to whom we gave no commandment: It
seemed fit unto us, being assembled with one
accord, to send chosen men unto you, with
26 our beloved Barnabas and Paul; men who
have hazarded their lives for the name of our
27 Lord Jesus Christ. We have therefore sent
Judas and Silas, who shall also declare the
28 same things by mouth. For it seemed good

* See Amos, ix. 11, 12.

† To teach the laws of Moses, then, was to preach Moses.

to the Holy Spirit and to us,* to lay upon you no greater burden than these necessary things ;
29 that ye abstain from meats offered to idols, and from blood ; and from things strangled, and from fornication : From which if ye keep
30 yourselves, ye shall do well. Farewell." So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :
31 *Which* when they had read, they rejoiced for
32 the consolation of it. And Judas and Silas, being prophets also themselves, exhorted and strengthened the brethren with many words.
33 And after they had continued *there* for some time, they were permitted to go in peace from
34 the brethren unto the apostles. However, it
35 pleased Silas to abide there still. Paul and Barnabas also continued in Antioch, teaching and preaching the word of the Lord, with many others also.
36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of
37 the Lord, *and see* how they do. And Barnabas was disposed to take with them John,
38 whose surname was Mark. But Paul thought it not proper to take him with them, who departed from them from Pamphylia, and went
39 not with them to the work.† And the contention was so sharp between them, that they

* In giving the foregoing opinion respecting the requirements of Moses, the disciples were under the influence of inspiration.

† See eighth chap. 18th vers.

separated one from the other :* and Barnabas
 40 took Mark, and sailed unto Cyprus ; but Paul
 chose Silas, and departed, being recommended
 41 by the brethren unto the grace of God.† And
 he went through Syria and Cilicia,‡ confirming
 the churches.

CHAP. XVI.

1 THEN he came to Derbe and Lystra.
 And behold, a certain disciple was there,
 named Timothy, the son of a Jewish woman,
 who believed, but his father was a heathen.
 2 He was in good reputation among the brethren
 3 who were at Lystra and Iconium. Him Paul
 would have to go forth with him ; and took
 and circumcised him, because of the Jews
 who were in those parts : for they all knew
 4 that his father was a Gentile. And as they
 went through the cities, they delivered them
 the decrees to keep, which were ordained by
 the apostles and elders who were at Jerusalem.
 5 And the churches ~~were established~~ in the faith,
 6 and increased in number daily. Now when
 they had gone throughout Phrygia, and the

* This dispute between Paul and Barnabas cannot be fully justified : One of them must have been in fault. They were, however, reconciled again, as good men should be. Paul also had Mark for a companion again. See Coll. iv. 10 ; 2 Tim. iv. 11.

† That is, the favor and blessing of God.

‡ Cilicia lies N. W. of Syria, and is in Asia Minor. Tarsus is in Cilicia.

region of Galatia, and were forbidden of the
 7 Holy Spirit to preach the word in Asia,* and
 having come to Mysia, they proposed to go
 into Bithynia :† but the Spirit suffered them
 8 not. And passing through Mysia, they came
 9 down to Troas. And Paul had a vision in
 the night. There stood a man of Macedonia,
 and besought him, saying, Come over into
 10 Macedonia, and help us.‡ And after he had
 seen the vision, immediately we endeavoured to
 go into Macedonia, being assured that the Lord
 had called us to preach the gospel unto them.
 11 Therefore loosing from Troas, we came with
 a straight course to Samothracia, and the next
 12 day to Neapolis;§ and thence to Philippi,
 which is the chief city of that part of Macedo-
 nia, and a colony. And we were in that city
 13 abiding several days. And on the sabbath
 we went out of the city by a river, where
 prayer was wont to be made,|| and we sat
 down and spake unto the women who resorted
 there.

14 And a certain woman named Lydia, a seller
 of purple, of the city of Thyatira, who wor-

* They were forbidden to preach any more at *that time* in Asia.

† Mysia is the most western province of Asia Minor. Bithynia was N. & E. of Mysia.

‡ Macedonia is the most eastern part of Greece in Europe.

§ It appears that St. Luke, the writer of this history, now became a companion of Paul in his gospel ministry. And before this period, it is probable Luke had been engaged in the same service.

Where was a place of worship and prayer.

shipped God, heard *us* : whose heart the Lord opened, that she attended unto the things which were spoken by Paul.

15 And when she was baptized, and her *household*,* she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide. And she constrained us.

16 And it came to pass, as we went to the house of prayer, a certain damsel (*supposed to be*) possessed with a spirit of Python,† met us, who brought her masters much gain by

17 soothsaying : The same followed Paul and us, and cried, saying, These men are the servants of the most high God, who shew unto
18 us the way of salvation. And this she did many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place,
20 unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do
21 exceedingly trouble our city, and teach customs which are not lawful for us to receive,
22 neither to observe, as we are Romans. And the multitude rose up together against them :

* Or family. It appears that the members of the family were baptized on the faith of Lydia.

† Python, that is, Apollo, a heathen deity : the damsel was supposed to be inspired by this false god, to foretell events.

and the magistrates rent off their clothes, and
23 commanded to beat *them*. And when they
had laid many stripes upon them, they cast
them into prison, charging the goaler to keep
24 them safely :* Who, having received such a
charge, thrust them into the inner prison, and
made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed,
and sang praises unto God, and the prisoners
26 heard them. And suddenly there was a great
earthquake, so that the foundations of the
prison were shaken : and immediately all the
doors were opened, and every one's bands
27 were loosed. And the keeper of the prison
waking out of his sleep, and seeing the prison-
doors open, drew out his sword, and would
have killed himself, supposing that the prison-
28 ers had fled. But Paul cried with a loud voice,
saying, Do thyself ~~no~~ harm : for we are all
29 here. Then he called for a light, and sprang
in, and came trembling, and fell down before
30 Paul and Silas : And brought them out, and
31 said, Sirs, what must I do to be saved ? And
they said, Believe on the Lord Jesus Christ,
32 and thou shalt be saved, and thy house. And
they spake the word of the Lord unto him,
33 and to all who were in his house. And he
took them the same hour of the night, and
washed *their* stripes ; and was baptized, he

* Nothing short of the most perfect conviction that Jesus
Christ was a divine teacher, and his religion necessary for
the salvation of men, would have induced the apostles to
submit to perils, and persecutions, and death, in defence of
the gospel.

34 and all his, immediately.* And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with
35 all his house. And when it was day, the magistrates sent the sergeants, saying, Let
36 those men go. And the keeper of the prison told this saying to Paul, 'The magistrates have sent to let you go: now therefore depart and
37 go in peace. But Paul said unto them, 'They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privately? Not so, indeed; but let them come themselves and
38 bring us out. And the sergeants told these words unto the magistrates, and they feared when they heard that they were Romans.
39 And they came and besought them, and brought them out, and desired them to depart
40 out of the city. And they went out of the prison, and entered into *the house of Lydia*; and when they had seen the brethren, they comforted them, and departed.

* We read here of the faith of the prison keeper only, yet all his family, or children, were baptized, as well as himself. This shews the propriety of pious parents having their children baptized. See also 15th verse of this chapter.

CHAP. XVII.

- 1 NOW, when they had passed through
Amphipolis, and Apollonia, they came to
Thessalonica, where was a synagogue of the
2 Jews. And Paul, as his practice was, went
in unto them, and three sabbath-days reasoned
3 with them out of the scriptures, explaining
them, and insisting, that it was necessary
Christ should suffer and rise from the dead :
and that this Jesus, whom I preach unto you,
4 is the Christ. And some of them believed,
and associated with Paul and Silas ; of the
devout Greeks a great multitude, and many
celebrated females also.
- 5 But the Jews who did not believe, moved
with envy, took unto them some turbulent
fellows from the lowest of the people, and
gathered a company, and set all the city on an
uproar, and assaulted the house of Jason, and
sought to bring them out to the people.
- 6 And when they could not find them, they
drew Jason, and some brethren, unto the rulers
of the city, saying, These men who have
turned the world upside down, are come
7 hither also ; whom Jason hath received ; and
these all oppose the decrees of Cæsar, saying,
8 That there is another king, Jesus. And it
troubled the people, and the rulers of the city
9 when they heard these things. And when they
had taken security of Jason, and of the others,
they let them go.

- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming there, went into the synagogue of the
11 Jews. Now these were more ingenuous than those in Thessalonica, for they received the word with great earnestness, and searched the scriptures daily, whether those things were so.
12 And many of them believed; even of honorable women who were Greeks, and of men,
13 not a few. But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they came hither also, and
14 stirred up the people. And then immediately the brethren sent away Paul, to go even to the sea: but Silas and Timothy abode there still.
15 And they who conducted Paul brought him unto Athens: and receiving a commandment to Silas and Timothy, to come to him with all speed, they departed.
16 Now, while Paul waited for them at Athens,* his spirit was moved within him, when he saw
17 the whole city was idolatrous. Then he disputed in the synagogue with the Jews, and with the devout persons, and in the market
18 daily with them who met him. Then certain philosophers of the Epicureans, and of the

* Athens was the seat of learning, the residence of philosophers and critics. But with all their boasted wisdom, they were ignorant of the true God; and needed divine instructions to teach them the doctrines of pardon and salvation, and the precepts of a perfect morality.

Stoics,* contended with him. And some said, What would this babbler say; others, He seemeth to be a preacher of strange gods: because he spake to them of Jesus, and of a resurrection. And they took him, and brought him unto Areopagus,† saying, May we know what this new doctrine is of which thou speak-
 19 est? For thou bringest certain strange things to our ears:‡ we would know therefore what
 20 these things mean. (For all the Athenians and strangers who were there, spent their time in nothing else, but either to tell or to hear some new thing.)
 22 Then Paul stood in the midst of Mars-hill,

* The *Epicureans* supposed that God was indifferent to the conduct of men, and in effect denied his moral government and providential superintendence of the world. They believed in the unhappy effects of vice, no further than were experienced in the present life. It does not appear that they had any expectation of a future existence. Their views were confined to this world; and their object was to secure and enjoy the greatest temporal good. The *Stoics* perhaps, had not more correct or exalted ideas of the Divinity than the *Epicureans*; but they supposed it necessary to become insensible (as far as possible) to the natural effect of misfortune and privation upon the senses; and they made happiness to consist in an indifference or superiority to all worldly objects and animal pleasures. They affected, indeed, to have great fortitude under sufferings: But at the same time endeavoured to suppress all those sympathies, which are the natural attributes and the ornament of humanity.

† Or Mars-hill, where was a temple dedicated to Mars, the god of war among the heathens. In 22d verse it is rendered Mars-hill.

‡ New or strange stories, which are foreign to any opinions or doctrines known among us.

and said, Men of Athens, I perceive that in
 23 all things ye are very superstitious ;* for as I
 passed by, and beheld your places of devotion,
 I found an altar with this inscription, 'TO
 THE UNKNOWN GOD. Whom there-
 fore ye ignorantly worship, him I declare unto
 24 you. God, who made the world, and all
 things therein, he being Lord of heaven and
 earth, dwelleth not in temples made with hands :
 25 neither is worshipped with men's hands, as
 needing any thing, since he giveth to all life,
 26 and breath, and all things ; and hath made
 of one blood all nations of men, to dwell on
 the whole face of the earth, and hath determin-
 ed the times before appointed to them, and the
 27 bounds of their habitation ; That they should
 seek the Lord, if perhaps they might be con-
 scious of him, and find him, though indeed he
 28 be not far from any one of us ;† for by him
 we live, and move, and have our being ; as
 certain of your own poets have said : "For
 29 we are also his offspring." Being then the

* The literal meaning is, that they were very fearful of demons. Dr. Doddridge translates the word, *greatly addicted to the worship of invisible beings*. But no one word so well expresses the sense of the original term as superstitious. We call those superstitious among Christians, who have fears of invisible beings, or who have imbibed erroneous opinions of the Deity, and indulge in needless apprehensions and terrors. The Athenians worshipped many gods, and seemed ambitious of surpassing their neighbors in the number of their deities.

† It would seem that a great part of mankind were left to their own reasonings and opinions, to shew us how inadequate are human powers to teach the character of God, and the way of immortal life.

offspring of God, we ought not to think that the Deity is like unto gold, or silver, or stone, wrought by human art and device. The times of this ignorance, God indeed overlooked, but now commandeth all men every where to repent ; for he hath appointed a day, in which he will judge the world in righteousness, by the man whom he hath ordained : Of which he hath given assurance unto all *men*, by raising him from the dead.

And when they heard of the resurrection of the dead, some scoffed, and others said, We will hear thee again on this subject. Then Paul departed from among them. But certain men joined him, and believed : among whom were Dionysius the Areopagite,* a woman named Damaris, and several others.

CHAP. XVIII.

AFTER these things, Paul departed from Athens, and came to Corinth ;† and found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because Claudius had commanded all Jews to depart from Rome) and he came unto them. And as he was of the same trade, he abode with them, and labored (for by their occupation they were tent-makers.) And he reason-

* Dionysius was a man of great dignity and learning.

† A city of Greece, not far from Athens.

ed in the synagogue every sabbath,* and per-
5 suaded the Jews and the Greeks. And when
Silas and Timothy were come from Macedo-
nia, Paul became earnest in preaching, and
testified to the Jews that Jesus was the Messi-
6 ah. And when they opposed him, and blas-
phemed, he shook *his* raiment, and said unto
them, Your blood *be* upon your own heads ;
I *am* innocent : from henceforth I will go unto
the Gentiles.

7 And he departed thence, and entered into a
certain *man's* house, named Justus, who wor-
shipped God, whose house was adjoining the
8 synagogue. And Crispus, the ruler of the
synagogue, believed on the Lord with all his
house : and many of the Corinthians, when they
9 heard Paul, believed, and were baptized. Then
the Lord spake to Paul in the night by a vision,
saying, Be not afraid, but speak, and hold not
10 thy peace : For I am with thee, and no man
shall oppose thee, to thy hurt : for I have
11 much people in this city. And he continued
there a year and six months, teaching the word
of God among them.

12 And while Gallio was the deputy of Achaia,
the Jews with one mind rose up against Paul,
13 and brought him to the judgment-seat, say-
ing, This man persuadeth men to worship
14 God contrary to the law. And when Paul
was about to open his mouth, Gallio said unto
the Jews, If it were a matter of injustice, or

* In this city then, it appears the Jews had a place of
worship.

licentiousness, O ye Jews, it would be reasonable that I should bear with you : But if it be a mere question of tenets and names, and of your own law, look ye *to it* : for I will be no judge of such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things.*

And Paul continued *there* many days, and then took his leave of the brethren, and sailed thence for Syria, (and with him Priscilla and Aquila ;) having shorn *his* head in Cenchrea : for he had a vow.† And he came to Ephesus,‡ and left them there : but he himself entered into the synagogue, and reasoned with the Jews. And though they desired him to abide a longer time with them, he consented not ; but bade them farewell,§ saying, I must by all means keep the approaching feast in Jerusalem ; but I will return unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up to Jerusalem, and saluted the church, he went down to An-

* But Gallio would not interfere in the affair.

† Critics are not agreed in their interpretation of this passage. It is probable this act was done by Paul in consequence of a solemn vow, and experiencing some great deliverance. See chap. xi. 24.

‡ A celebrated city of Asia Minor, not far distant from Laodicea, Hierapolis, Colosse, &c.

§ The Syriac version inserts in this place, a part of the 19th verse, viz. that Paul left Aquila and Priscilla at Ephesus, when he went from that city to Syria. Such reading is most natural.

23 tioch. And after he had spent some time *there*, he departed, and went over all the country of Galatia and Phrygia* in order, strengthening all the disciples.†

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in
 25 the scriptures, came to Ephesus. This man was instructed in the way of the Lord; ‡ and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only
 26 the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of
 27 God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: and when he was come, he helped them much
 28 who had believed through grace. He reasoned with the Jews very forcibly in public, shewing by the scriptures that Jesus was the Messiah.



CHAP. XIX.

1 **AND** it came to pass, that while Apollos was at Corinth, Paul having passed through the upper countries, came to Ephesus: and

* Provinces in Asia Minor.

† How constant and persevering was this holy apostle in his travels and labors to spread the doctrines of the gospel.

‡ He had been taught to expect the Messiah.

2 finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not even heard that there is any Holy Spirit.*
 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's
 4 baptism.† Then Paul said, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him who should come after him, that is, on
 5 Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.
 6 And when Paul had laid *his* hands upon them, the Holy Spirit came on them; and they spake
 7 in other languages, and prophesied. And all
 8 the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, reasoning and insisting on the things concerning the kingdom of God.
 9 But when some were hardened, and believed not, but spake evil of that way‡ before the multitude, he departed from them, and separated the disciples *from them*, disputing daily
 10 in the school of one Tyannus.§ And this continued by the space of two years: so that

* That is, any miraculous gifts of the Spirit. See 6 v.

† Like Apollos, living at a great distance from Judea, they had been acquainted only with the doctrine of John, but were in expectation of the Messiah; and therefore readily acknowledged that Jesus was Christ.

‡ That way, or sect of religion.

§ It is uncertain whether this were a school of instruction in the Jewish religion, or in paganism, or some sect of philosophers. In either case, Paul would have much to oppose, and much to teach.

- all they who dwelt in *that part of* Asia heard the word of the Lord Jesus, both Jews- and
11 Greeks.* And God wrought special miracles
12 by the hands of Paul : So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
- 13 Then some of the vagabond Jews, exorcists, took upon them to pronounce on them who had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul
14 preacheth. And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, who did
15 so. And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are
16 ye ? And the man, in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out
17 of that house naked and wounded. And this was known to all the Jews and Greeks who dwelt at Ephesus : and fear came on them all, and the name of the Lord Jesus was magnified.
- 18 And many who believed came, and confessed,
19 and shewed their deeds. Many also of them who used deceptive arts brought their books together, and burned them before all men ; and they counted the price of them, and found
20 it fifty thousand *pieces* of silver. Thus, with great power, the word of the Lord increased and prevailed.
- 21 After these events had taken place, Paul

* This must have been the occasion of an extensive knowledge of Christianity.

resolved with himself, when he had passed
 through Macedonia and Achaia, to go to Je-
 rusalem, saying, After I have been there, I
 22 must also see Rome. So he sent into Macc-
 donia two of those who ministered unto him,
 Timothy and Erastus; *but* he himself stayed
 23 in Asia for a season. And at that time there
 was a great tumult concerning that way.*
 24 For a certain man named Demetrius, a silver-
 smith, who made silver shrines for Diana,†
 brought no small gain unto the craftsmen.
 25 Whom he called together, with the workmen
 of like occupation, and said, Sirs, ye know
 26 that by this trade we have our wealth: Ye also
 see and hear, that not only at Ephesus, but
 almost throughout all Asia, this Paul hath
 persuaded and turned away much people,
 saying, that they are no gods which are made
 27 with hands: And there is danger not only that
 this our trade should become unprofitable, but
 that the temple of the great goddess Diana,
 whom all Asia and the world worships, should
 be despised, and her magnificence destroyed.
 28 And when they heard this, they were full of
 wrath, and cried out, saying, Great is Diana of
 29 the Ephesians. And the whole city was filled
 with confusion; and having caught Gaius and
 Aristarchus, of Macedonia, Paul's companions
 in travel, they rushed with one accord into the

* The sect of Christians, and the doctrine of the gos-
 pel.

† A goddess worshipped by the Ephesians and other
 heathens in that country.

30 theatre. And when Paul would have entered
in unto the people, the disciples suffered him
31 not. And some of the chief *men* of Asia also,
who were his friends, sent unto him, desiring
that he would not trust himself in the theatre.
32 Now some cried one thing, and some another :
for the assembly was confused, and the greater
part knew not for what cause they had come
33 together. And they drew Alexander out of
the multitude, the Jews thrusting him forward.
And Alexander, beckoning with the hand,
would have made his defence unto the people.
34 But when they learnt that he was a Jew, with
one voice, for the space of two hours, they all
cried out, Great is Diana of the Ephesians.
35 And when the *town-clerk** had appeased the
people, he said, Ye men of Ephesus, what
man is there who knoweth not, that the city
of the Ephesians is a worshipper of the great
goddess Diana, and of the *image* which fell
36 down from Jupiter ?† These things then being
indisputable, ye ought to be quiet, and to do
37 nothing rashly. For ye have brought hither
these men, who are neither robbers of churches,
38 nor yet blasphemers of your goddess. Where-
fore if Demetrius, and the artificers who are
with him, have a matter against any man, the
courts of law are open, and there are depu-

* This was an officer of some authority, as well as a scribe or recorder.

† The Ephesians supposed that the idol, which represented Diana, was given by Jupiter from heaven.

39 ties:* let them implead one another. But if
 ye inquire any thing concerning other matters,†
 it shall be determined in a lawful assembly.
 40 For we are in danger of being called in question
 for this day's uproar, there being no cause
 41 which we can assign for this concourse. And
 when he had thus spoken, he dismissed the
 assembly.

CHAP. XX.

1 AND after the tumult had ceased, Paul
 called unto him the disciples, and embraced
them, and departed to go into Macedonia.
 2 And when he had gone over those parts, and
 had given them much exhortation, he came
 3 into Greece.‡ And *there* abode three months.
 And when the Jews laid wait for him, as he
 was about to sail into Syria, he concluded to
 4 return through Macedonia. And there accom-
 panied him into Asia, Sopater of Berea; and
 of the Thessalonians, Aristarchus and Secun-
 dus; and Gaius of Derbe, and Timothy, and
 5 of Asia, Tychicus and Trophimus. These
 6 went before, and waited for us at Troas. And

* Deputies of the emperor, or proconsuls; before whom they might have a hearing.

† But if your inquiries and disputes relate to other subjects.

‡ Greece (proper) an extensive peninsula south of Macedonia.

we sailed away from Philippi,* after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven
7 days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them (being prepared to depart on the morrow :) and continued his speech until midnight. Now there were many lights in the upper chamber where
8 they were gathered together. And there sat in a window a certain young man, named Eutychus, having fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell from the third loft, and
9 was taken up dead. And Paul went down, and fell on him, and embracing *him*, said, Be
10 not distressed, for his life is in him. Now when he was come up again, and had broken bread, and eaten, and talked a long while, even
11 till break of day, he departed. And they brought the young man alive, and were not a little comforted.

12 And we went before to the ship, and sailed unto Assos, there intending to take in Paul: for so he had appointed, resolving himself to
13 go by land. And when he met with us at Assos, we took him in, and came to Mitylene.
14 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next day we came to Mi-

* Philippi was a city of Macedonia. Here Paul established a church, to which one of his epistles is addressed,

16 letus.* For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost.

17 And from Miletus he sent to Ephesus,†
 18 and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you
 19 at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me through the conspiracies
 20 of the Jews: *And* how I kept back nothing that was profitable, but have shewed you, and have taught you publicly, and from house to
 21 house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith to-
 22 ward our Lord Jesus Christ. And now behold, I go bound in the spirit‡ unto Jerusalem, not knowing the things which shall befall me
 23 there, except that the Holy Spirit witnesseth in every city, saying, that bonds and afflictions
 24 await me. But I make no account of this, neither do I consider my life of any value, so that I may finish my course with joy, and the ministry which I have received of the Lord

* Assos, Chios, Samos, Trogyllium and Miletus, are all ports or islands in the Ægean Sea, in the Mediterranean, in the way from Troas to the coasts of Syria.

† A distance of about 40 miles.

‡ Impelled or urged by the Spirit. He was convinced it was his duty to go: though he knew not the particular benefit which would result.

Jesus, to testify the gospel of the grace of God.
25 And now, behold, I know that ye all, among
whom I have gone preaching the kingdom of
26 God, shall see my face no more. Wherefore
I testify to you this day, that I *am* pure from
27 the blood of all *men*. For I have not shunned
to declare unto you all the counsel of God.
28 Take heed therefore unto yourselves, and
to all the flock over which the Holy Spirit hath
made you overseers,* to feed the church of
the Lord,† which he hath purchased with his
29 own blood. For I know this, that after my
departure grievous wolves will enter in among
30 you, not sparing the flock. Also from among
yourselves men will arise, speaking perverse
things, to draw away disciples after them.
31 Therefore watch, and remember that for the
space of three years I ceased not to warn every
32 one night and day with tears. And now,
brethren, I commend you to God, and to the
word of his grace, which is able to build you
up, and to give you an inheritance among all
33 them who are sanctified. I have coveted no
34 man's silver, or gold, or apparel. Yea, ye
yourselves know that these hands have minis-
tered to my necessities, and to them who
35 were with me. I have shewed you all things,
that so laboring, ye ought to assist the weak ;

* Over which you have been made overseers, or bishops,
by men under the direction and influence of the Holy
Spirit. These overseers or bishops, are called elders in
17th verse.

† All the ancient versions read Lord, or Christ ; and
not God.

and to remember the words of the Lord Jesus, which he said, It is more blessed to give than to receive.*

36 And when he had thus spoken, he kneeled
37 down, and prayed with them all. And they
all wept sore, and fell on Paul's neck, and
38 kissed him, sorrowing most of all for the
words which he spake, that they should see
his face no more. And they accompanied
him unto the ship.



CHAP. XXI.

1 And it came to pass, that when we were gone
from them, we set sail and came with a direct
course unto Coos, and the *day* following unto
2 Rhodes, and from thence unto Patara. And
finding a ship going over to Phoenicia, we
3 went aboard, and set sail. Now, when we had
discovered Cyprus,† we left it on the left
hand, and sailed into Syria, and landed at
Tyre: for there the ship was to unlade her
4 cargo. And finding disciples, we remained
there seven days: who said to Paul, through
the Spirit, that he should not go up to Jerusa-
5 lem. And when we had accomplished those
days, we departed, and went our way; and

* We have not in the gospels any express declaration of Christ in these words. The same sentiment is often suggested. But it is probable that Paul had this related to him verbally by some of the apostles.

† Coos, Rhodes and Cyprus are islands in the Mediterranean sea.

they all brought us on our journey, with wives and children, till *we were* out of the city : and we kneeled down on the shore, and
6 prayed. And when we had saluted one another, we took ship ; and they returned
7 home. And when we had finished the voyage from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.
8 And the next *day* we (*who were of Paul's company*) departed, and came to Cæsarea ; and we entered into the house of Philip the Evangelist (who was *one* of the seven deacons)
9 and abode with him. And the same man had
10 four virgin daughters, who prophesied. And as we continued *there* many days, there came down from Judea a certain prophet named
11 Agabus ; and when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man who owneth this girdle, and shall deliver *him*
12 into the hands of the Gentiles. And when we heard these things, both we, and the *disciples* of that place, besought him not to go up to
13 Jerusalem. Then Paul answered, What mean ye to weep, and to break my heart ? For I am ready not to be bound only, but also to
14 Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be
15 done. And after these days we commenced
16 our journey, and went up to Jerusalem. And there went with us also some of the disciples from Cæsarea, and brought with them one

Mnason of Cyprus, an old disciple, with whom
 17 we should lodge. And when we were come
 to Jerusalem, the brethren received us gladly.
 18 And the *day* following Paul went in with us
 unto James ; and all the elders were present.
 19 And when he had saluted them, he declared
 particularly what things God had wrought
 20 among the Gentiles by his ministry. And
 when they heard *it*, they glorified the Lord,
 and said unto him, Thou seest, brother, how
 many thousands of Jews there are who believe ;
 21 and they are all zealous for the law.* And
 they are informed of thee, that thou teachest
 all the Jews who are among the Gentiles to
 forsake Moses ; saying, that they ought not
 to circumcise *their* children, neither to walk
 22 after the customs.† What then is *to be done* ?
 The multitude must needs come together :
 23 for they will hear that thou art come. Now
 do this which we say to thee : we have four
 24 men who have a vow on them : Them take,
 and purify thyself with them, and be at charges
 with them, that they may shave *their* heads ;
 and all will know, that those things whereof
 they were informed concerning thee are noth-
 ing, but that thou thyself also walkest orderly,
 25 and keepest the law. But as to the Gentiles
 who believe, we have written *and* concluded,
 that they observe no such thing,‡ save only

* It was very difficult for the Jews to divest themselves
 of their attachment to the ceremonies of the law of Moses,
 in which they had been educated.

† The other customs and ceremonies of the Mosaic ritual.

‡ As circumcision, or any other Jewish ceremony.

that they keep themselves from *things* offered to idols, and from blood, and from *things* strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple to signify the accomplishment of the days of purification, until an offering should be made for every one of them.* And when the seven days were almost ended, the Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help. This is the man who teacheth all *men* every where against the people, and the law, and this place; and hath also brought Greeks into the temple: and hath polluted this holy place. (For they had before seen with him in the city, Trophimus an Ephesian, whom they supposed Paul had brought into the temple.) And all the city was in a tumult, and the people ran together; and they took Paul, and drew him out of the temple: and immediately the doors were shut. And as they were seeking to kill him, it was reported to the chief captain of the band, that all Jerusalem was in an uproar; who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain, and the soldiers, they ceased from beating Paul. Then the chief captain

* It was in this way that Paul became all things to all men. He was ready to comply with the rites of the Mosaic law at the request of his countrymen, the Jews: Yet he would not require the Gentile converts to observe them.

came near, and took him, and commanded *him*
 to be bound with two chains, and inquired
 34 who he was, and what he had done. And
 some of the multitude cried one thing, and
 some another ; and when he could not know
 the certainty for the tumult, he commanded
 35 him to be carried into the castle. And when
 he came upon the stairs, so it was that he was
 borne of the soldiers, for the violence of the
 36 people. For the multitude of the people
 followed after, crying, Away with him.
 37 And as Paul was to be led into the castle,
 he said unto the chief captain, May I speak
 unto thee ? Who said, Canst thou speak
 38 Greek ? Art thou not that Egyptian, who
 before these days madest an uproar, and led-
 dest out into the wilderness four thousand
 39 men who were murderers ? But Paul said,
 I am a Jew of the city of Tarsus, of Ci-
 licia, a citizen of no mean city : and I be-
 seech thee, suffer me to speak unto the peo-
 40 ple. And when he had given him leave, Paul
 stood on the stairs, and beckoned with the
 hand unto the people. And when there was
 made a great silence, he spake unto them in the
 Hebrew tongue, saying,

 CHAP. XXII.

1 MEN, brethren, and fathers, hear ye my
 2 defence *which I make* now unto you. (And
 when they heard him speaking to them in the

Hebrew language, they were the more silent :
 3 and he saith) I am indeed a Jew, born in Tarsus, *a*
city of Cilicia, but brought up in this city, at the
 feet of Gamaliel,* *and* taught according to the
 perfect manner of the law of the fathers, and
 was zealous towards God, as ye all are this day.
 4 And I persecuted this sect unto death, binding
 and delivering into prisons both men and wo-
 5 men ; as the high priest and all the elders
 will witness for me : from whom also I re-
 ceived letters unto the brethren, and went to
 Damascus, to bring them who were there
 6 bound unto Jerusalem, to be punished : and it
 came to pass, that as I made my journey, and
 was come near to Damascus, about noon,
 suddenly there shone from heaven a great light
 7 round about me. And I fell to the ground,
 and heard a voice saying unto me, Saul, Saul,
 8 why persecutest thou me ? And I answered,
 Who art thou, Lord ? And he said unto me, I
 am Jesus of Nazareth, whom thou persecut-
 9 est. And they who were with me saw indeed
 the light, and were afraid ; but they heard not the
 10 voice of him who spake to me.† And I said,
 What shall I do, Lord ? And the Lord said
 unto me, Arise and go to Damascus, and
 there you shall be informed concerning all
 things which are required of thee to do.

* This is a very candid statement of the apostle ; and must have convinced the Jews of his sincerity.

† They *understood* not the words. For it appears by chap. ix. 7, that they heard the voice or sound.

11 And when I could not see for the glory of that
light, being led by the hand of them who
12 were with me, I came into Damascus : And
one Ananias, a devout man according to the
law, who had a good character among all the
13 Jews who dwelt *there*, came unto me, and
stood, and said unto me, Brother Saul, receive
thy sight. And the same hour I looked up
14 upon him. And he said, The God of our
fathers hath chosen thee, that thou shouldst
know his will, and see that Just One, and
15 shouldst hear the voice of his mouth. For
thou shalt be his witness unto all men, of
16 what thou hast seen and heard. And now,
what wouldst thou? Arise, and be baptized,
and wash away thy sins, calling on the name
17 of the Lord. And it came to pass, that when
I was come again to Jerusalem, even while I
18 prayed in the temple, I was in a trance ; and
saw him saying unto me, Make haste, and go
quickly out of Jerusalem : for they will not
19 receive thy testimony concerning me. And
I said, Lord, they know that I imprisoned
and beat in every synagogue them who be-
20 lieved on thee. And when the blood of the
martyr Stephen was shed, I also was standing
by, and consenting unto his death, and kept
21 the raiment of them who slew him. And he
said unto me, Depart : for I will send thee
far hence unto the Gentiles.

22 And they listened to him until this declara-
tion, and *then* lifted up their voices, and said,
Away with such a fellow from the earth : for it
23 is not fit that he should live. And as they cried

out, and cast off *their* clothes, and threw dust
24 into the air,* the chief captain commanded him
to be brought into the castle, and ordered that
he should be examined by scourging; that he
25 might know for what cause they cried so
against him. And as they bound him with
thongs, Paul said unto the centurion that stood
by, Is it lawful for you to scourge a Roman
26 citizen uncondemned? When the centurion
heard *that*, he went and told the chief captain,
saying, Take heed what thou doest: for this
27 man is a Roman. Then the chief captain†
came and said unto him, Tell me, art thou a
28 Roman? He said, Yea. And the chief cap-
tain answered, With a great sum I obtained
this freedom. And Paul said, I was born *free*.
29 Then they who would have examined him
immediately left him: and the chief captain
also was afraid, after he knew that he was a
30 Roman, because he had bound him. On the
next day, because he would know the certainty
why he was accused of the Jews, he loosed
him from *his* bands, and commanded the chief
priests and all the Sanhedrim‡ to appear, and
brought Paul down, and set him before them.

* The Jews could not endure the idea that Gentiles were to share in the blessings of the Messiah's kingdom. They were not only bigotted, but greatly mistaken in their interpretation of the prophecies respecting Christ.

† Or tribune: The Romans then gave laws to the Jews, and their officers and armies were stationed in various parts of Judea.

‡ The chief priest and other ecclesiastical characters constituted a court, called the Sanhedrim.

CHAP. XXIII.

- 1 AND Paul looking attentively on the Sanhedrim, said, Men *and* brethren, I have lived in all good conscience before God, until
 2 this day.* And the high priest Ananias commanded them who stood by him, to smite
 3 him on the mouth. Then Paul said unto him, God shall smite thee, *thou* whited wall :† Dost thou sit to judge me according to law, and yet contrary to law dost command me to
 4 be smitten? And they that stood by said,
 5 Revilest thou God's high priest? Then said Paul, I know not, brethren, that he was the high priest : for it is written, Thou shalt not
 6 speak evil of the ruler of thy people. Now when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee : for the hope and resurrection of the dead I am called in question.
 7 And when he had so said, there was a dissension between the Pharisees and the Sadducees :
 8 and the multitude was divided. For the

* Paul appears to have been sincere and conscientious, even while he opposed Christianity. He says, he thought he was doing God service. He probably believed Jesus to be an Impostor. His error and fault lay in not examining more impartially as to the character and miracles of Christ.

† Is it not probable Paul had reference here to the remark of Christ, who likened the Pharisees to whited sepulchres?

- Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees
9 confess both.* And there was a great clamour : and the scribes who were of *the sect* of the Pharisees arose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God.
10 And when the contention became very great, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the
11 castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul, for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome.
12 And when it was day, some of the Jews combined together, and bound themselves under a curse, saying, that they would neither eat
13 nor drink till they had killed Paul. And they were more than forty who had made this
14 conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat
15 nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him ; and before he comes near, we will prepare to
16 kill him. And when Paul's sister's son heard

* See Mat. xxii. 23, where the same account is given of the Sadducees.

of their conspiracy, he went and entered into
17 the castle, and told Paul. Then Paul called
one of the centurions unto him, and said,
Bring this young man unto the chief captain ;
18 for he hath something to tell him. So he
took him, and brought him to the chief captain,
and said, Paul the prisoner called me unto
him, and asked me to bring this young man
unto thee, who hath something to say unto
19 thee. Then the chief captain took him by the
hand, and went aside privately, and asked *him*,
20 What is it thou hast to tell me ? And he said,
The Jews have agreed to desire thee, that
thou wouldst bring down Paul to-morrow into
the council, as though they would inquire
21 something of him more particularly. But do
not thou yield unto them : for there lie in wait
for him more than forty of them, who have
bound themselves with an oath, that they will
neither eat nor drink, till they have killed him :
and now they are ready, expecting a promise
22 from thee.* Then the chief captain let the
young man depart, and charged *him*, saying,
Tell no man that thou hast shewed these things
to me.

23 And he called unto him two centurions,
saying, Make ready two hundred soldiers to
go to Cæsarea, and horsemen threescore and
ten, and spearmen two hundred, at the third
24 hour of the night ; and provide *them* beasts
that they may set Paul on, and bring *him*

* That is, a promise to bring down Paul,

25 safe unto Felix the governor.* And he
26 wrote a letter after this manner : Claudius
Lysias, unto the most excellent governor
27 Felix, greeting. This man was taken by the
Jews, and would have been killed by them :
then I came with an army, and rescued him,
having understood that he was a Roman.
28 And when I would have known the cause for
which they accused him, I brought him forth
29 into their council : Whom I found to be
accused concerning questions of their law, but
to have nothing laid to his charge deserving of
30 death, or of bonds. And when it was told me
that there was a conspiracy of the Jews against
the man, I sent immediately to thee, and gave
commandment to his accusers also, to say any
thing against him before thee. Farewell.
31 Then the soldiers, as it was commanded them,
took Paul, and brought *him* by night to Anti-
32 patris. On the morrow they left the horsemen
to go with him, and returned to the castle ;
33 who, when they came to Cæsarea, and deliv-
ered the epistle to the governor, presented
34 Paul also before him. And when the governor
had read *the letter*, he asked of what province
he was. And when he understood that he
35 was of Cilicia :† I will hear thee, said he,
when thine accusers are also come. And he
commanded him to be kept in Herod's judg-
ment-hall.

* Felix was at this time governor of Judea under the emperor of Rome, to whom the Jews were in subjection.

† Cilicia was a province of Asia Minor, in which Tarsus was situated.

CHAP. XXIV.

1 AND after five days, Ananias the high priest
 came down* with the elders, and one Tertul-
 lus an orator, who informed the governor
 2 against Paul. And when he was called forth,
 Tertullus began to accuse *him*, saying, Since
 by thee we enjoy great tranquillity, and very
 worthy deeds are done unto this nation by thy
 3 superintendence; we accept *it* always, and
 in all places, most noble Felix, with all thank-
 4 fulness. But lest I should intrude too much
 upon thee, I entreat that thou wouldest hear us
 5 of thy clemency, *only* a few words. For we
 have found this man to be very turbulent, and
 a mover of sedition among all the Jews through-
 out the world, and a ringleader of the sect of
 6 the Nazarenes:† Who also hath attempted
 to profane the temple: whom we took, and
 would have judged according to our law.
 7 But the chief captain Lysias came upon us,
 and with great violence took *him* away out of
 8 our hands, commanding his accusers to come
 unto thee: by examining of whom thyself
 mayest take knowledge of all these things of
 9 which we accuse him. And the Jews also as-
 sented, saying, that these things were so.

* That is, from Jerusalem to Cæsarea.

† The same unfounded charge which was brought against Jesus, for the purpose of exciting the jealousy and hatred of the Romans, viz. that the Christians were enemies to the authority of the emperor.

10 Then Paul, after the governor had beckoned
unto him to speak, answered, Forasmuch as I
know that thou hast been of many years a judge
unto this nation,* I do the more cheerfully
11 make my apology. As thou mayest know,
that there are yet but twelve days since I went
12 up to Jerusalem to worship. And they nei-
ther found me in the temple disputing with any
man, neither exciting the people to revolt,
neither in the synagogues, nor in the city:
13 Neither can they prove the things of which they
14 now accuse me.† But this I confess unto
thee, that after the way which they call here-
sy,‡ so I worship the God of my fathers; be-
lieving all things which are written in the law
15 and the prophets: And have hope in God,
which they themselves also expect, that there
shall be a resurrection of the dead, both of the
16 just and unjust. Therefore I exercise myself
to have always a conscience void of offence
17 toward God, and men. Now after many years
I came to bring alms and contributions to my
18 nation. Whereupon certain Jews from Asia
found me purified in the temple, neither with
19 multitude, nor with tumult: who ought to
have been here before thee and object, if they
20 had any thing against me. Otherwise let these

* Felix had been governor of Judea about five years.
This was about the year 60 of the Christian era.

† Which was, that he profaned the temple, and moved
the people to sedition.

‡ The original word, rendered heresy, does not imply
any thing erroneous or false, but signifies merely a sect, or
different mode of belief and worship.

same *here* say, if they have found any crime
 21 in me, while I stood before the council: except it be for this one speech which I uttered when standing among them, "Touching the resurrection of the dead I am called in question
 22 by you this day." And when Felix heard this (knowing fully the things of that way of religion) he deferred them, saying, When Lysias the chief captain shall come down, I
 23 will judge of the matter between you. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to serve him, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, who was a Jewess,* he sent for Paul, and heard him concerning the
 25 faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come,† Felix trembled, and answered, Go thy way for this time; when I have leisure, I will call for
 26 thee. He hoped also that money would have been given him of Paul that he might release him: Therefore he sent for him very often,
 27 and conversed with him. But after two years

* She was a daughter of Herod, and had been married before; but separated from her husband for the sake of being the wife of the Roman governor.

† From this statement, it appears that Paul did not only teach that Jesus was the Messiah, and the necessity of faith in him as such; but proceeded to discuss the subject of a future state of retribution, and to insist on the importance of temperance, sobriety, justice and purity; virtues but little regarded by dissolute heathens.

Porcius Festus came into Felix's room : and Felix, willing to shew favor to the Jews, left Paul bound.

CHAP. XXV.

1 NOW when Festus was come into the province, after three days, he went up from
 2 Cæsarea to Jerusalem.* Then the high priest and the chief of the Jews, informed him concerning Paul; and they entreated him, and requested a favor of him, that he would send for Paul to Jerusalem, laying wait in the way
 4 to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself
 5 would depart shortly *thither*. Let them therefore, he said, who among you are able, go down with *me*, and acccuse this man, if there
 6 be any *thing* in him. And when he had resided among them more than ten days, he went down to Cæsarea : and the next day sitting in the judgment-seat, commanded Paul to be
 7 brought. And when ~~he~~ was come, the Jews who came down from Jerusalem stood round about, and alleged many heavy complaints against Paul, which they could not prove ;
 8 while he answered for himself, saying, Neither against the law of the Jews, neither against the

* The Greeks, Romans, and other nations, when going to the capital of the country, used the term *ascended*, or, *went up* ; and when going from the capital, into the country, said they were *going down*.

temple, nor yet against Cæsar have I committed any offence. But Festus, willing to do the Jews a favor, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: To the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be nothing *in the things*, whereof these accuse me, no man should deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? Unto Cæsar thou shalt go. And after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.* And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring judgment against him. To whom I answered, It is not the manner of the Romans to deliver

* Agrippa was son of Herod, who had beheaded the apostle James, and great grand-son to Herod, who reigned in Judea when Christ was born. Herod who caused John Baptist to be slain was brother of Aristobulus, grand-father of Agrippa. The father of this Agrippa was king of Judea, appointed by, and accountable to the Roman emperor. After his death Judea was under the management of Roman governors. Agrippa however was vested with kind of power in northern parts of Judea.

any man to die, before he who is accused have the accusers face to face, and have opportunity for a defence, touching the matter
17 alleged *against him*. Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and commanded the man to be brought forth :
18 Against whom, when the accusers stood up, they brought none accusation of such things
19 as I supposed : But had certain questions against him of their own superstition, and of one Jesus who was dead, whom Paul affirmed
20 to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged
21 of these matters. But Paul having claimed to be reserved for the judgment of Augustus, I commanded him to be kept till I might send
22 him to Cæsar. Then Agrippa said unto Festus, I would also hear the man myself. To-
23 morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice with great pomp, and had entered into the place of hearing, with the chief captains and principal men of the city, by Festus' order,
24 Paul was brought forth. And Festus said, King Agrippa, and all who are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that
25 he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to
26 Augustus, I determined to send him. Of

whom I have no certain thing to write unto my master. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination had, 27 I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not also to signify the crimes *laid* against him.

CHAP. XXVI.

1 THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered 2 for himself:* I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things 3 of which I am accused by the Jews; especially, as thou hast knowledge of all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently. 4 Now my manner of life from my youth, which was from the first among mine own nation at 5 Jerusalem, all the Jews well know, who knew me from the beginning, (if they would testify) that after the strictest sect of our religion, I 6 lived a Pharisee. And now I stand, and am judged for the hope of the promise made by 7 God unto our fathers: To which *promise* our twelve tribes, constantly worshipping, day and

* Or made his defence, or apology: and it shews both the zeal and ability of the apostle.

night, hope to come : for which hope's sake,
 king Agrippa, I am accused by the Jews.
 8 Why should it be thought a thing incredible
 with you, that God should raise the dead ?*
 9 I indeed thought with myself, that I ought to
 do many things contrary to the name of Jesus
 10 of Nazareth.† Which I also did in Jerusalem,
 and many of the saints I shut up in prison, hav-
 ing received authority from the chief priests ; and
 when they were put to death, I gave my voice
 11 against *them*. And I punished them often in
 every synagogue, and compelled *them* to blas-
 pheme ; and being exceedingly enraged against
 them, I persecuted *them* even unto foreign
 12 cities. Whereupon, as I went to Damascus,
 with authority and commission from the chief
 13 priests, at mid-day, O king, I saw in the way
 a light from heaven, above the brightness of
 the sun, shining round about me, and them
 14 who journeyed with me. And when we were
 all fallen to the earth, I heard a voice speaking
 unto me, and saying in the Hebrew tongue,
 Saul, Saul, why persecutest thou me ? *It is*
 15 *hard for thee to kick against the pricks.* And
 I said, Who art thou, Lord ? And he said, I
 16 am Jesus, whom thou persecutest. But rise
 and stand upon thy feet, for I have appeared
 unto thee for this purpose, to make thee a
 minister and a witness both of the things which

* Paul has reference here to the resurrection of Jesus, which the unbelieving Jews and Gentiles denied.

† Paul was sincere in his opposition to Christianity. See chap. xxiii. 1 ; xxiv. 16 ; 1 Tim. i. 13.

thou hast seen, and of those in which I will
17 appear unto thee; delivering thee from the
people, and the Gentiles, to whom now I send
18 thee, to open their eyes, and to turn *them* from
darkness to light, and *from* the power of Satan
unto God, that they may receive forgiveness of
sins, and inheritance among them who are
19 sanctified by faith which is in me. From that
time, O king Agrippa, I was not disobedient
20 unto the heavenly vision: but shewed first
unto them of Damascus, and at Jerusalem, and
throughout all the country of Judea, and to
the Gentiles, that they should repent and turn
to God, and do works worthy of repentance.*
21 For these causes the Jews caught me in the
22 temple, and attempted to kill *me*. But having
obtained help of God, I continue unto this
day, witnessing both to small and great, say-
ing no other things than those which the
23 prophets and Moses said should come: That
Christ should suffer, that he should be the first
who should rise from the dead, and should
shew light unto the people, and to the Gentiles.
24 And as he thus spake for himself, Festus said
with a loud voice, Paul, thou art beside thy-
self; much learning doth make thee mad.
25 But he said, I am not mad, most noble Fes-
tus; but speak the words of truth and sober-
26 ness. For the king knoweth of these things,

* Works fitting those to perform, whose repentance is sincere.

before whom also I speak freely.* For I am persuaded that none of these things are hidden from him; for this thing was not done in a
 27 corner.† King Agrippa, believest thou the
 28 prophets? I know that thou believest. Then Agrippa said unto Paul, Thou almost per-
 29 suadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all who hear me this day, were almost, and even wholly such as I am, expect these bonds.
 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they
 31 who sat with them. And when they were gone aside, they talked between themselves, saying, This man hath done nothing deserving death or imprisonment. Then Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

* Agrippa had been born and educated in Judea, and must have known much more of the prophecies respecting Christ and of the history of Jesus and his apostles, than Festus, who was a Roman, and lately come into the country.

† The miracles and preaching of Jesus were not confined to an obscure place, nor witnessed only by his disciples. The rulers of the Jews were also witnesses of his doctrine and his wonderful works. Jesus taught publicly, and in presence of great multitudes of people. The apostle might also have reference to his own character; his former opposition to the gospel, his conversion, &c. For these events were very notorious.

CHAP. XXVII.

1 AND when it was determined that we
 should sail into Italy, they delivered Paul and
 some other prisoners unto a centurion of Au-
 2 gustus' band, named Julius. And entering
 into a ship of Adramyttium,* we set sail, in-
 tending to pass along the coasts of Asia, (one
 Aristarchus, a Macedonian of Thessalonica,†
 3 being with us.) And the next *day* we touch-
 ed at Sidon. And Julius treated Paul very
 kindly, and allowed *him* to visit his friends
 4 and to partake of their favors. And departing
 thence, we sailed within the island of Cyprus,
 5 because the winds were contrary. And sail-
 ing along the coasts of Cilicia and Pamphylia,
 6 we came to Myra, a port of Lycia. And there
 the centurion put us on board a vessel of Al-
 7 exandria, bound to Italy. And when we had
 sailed slowly many days, and had scarcely
 come over against Cnidus, the wind not suf-
 fering us, we sailed under the *island* of Crete
 8 over against Salmone : And passing it with
 difficulty, we came unto a place which is cal-
 led the Fair Havens, near the city of Lasea.
 9 Now when much time had elapsed, and the
 sailing had become dangerous, (for the east

* A port in Mysia, the most western province of Asia Minor.

† Thessalonica was a city of Macedonia, in which Paul made many converts to the Christian faith; and to whom he addressed two epistles.

was now already past,)* Paul admonished
10 *them*. And said unto them, Sirs, I perceive
that this voyage will be attended with injury
and much damage, not only of the lading and
11 ship, but also of our lives. But the centurion
regarded rather the master and the pilot of the
12 ship, than the opinion of Paul. And because
the haven was not commodious to winter in,
the greater part advised to depart thence also,
if by any means they might reach Phenice,
to winter; which is an haven of Crete, and
lies toward the south-west, and north-west.
13 And when the south wind blew softly, sup-
posing they were secure of *their* object, they
14 set sail and passed close by Crete. But not
long after, there arose against it a tempestuous
15 wind, called Euroclydon. And when the
ship was caught, and could not bear up into
16 the wind, we let *her* drive. And running
under a certain island which is called Claudia,
we were scarcely able to manage the boat:
17 And when they had taken it up, they made
use of the rigging to bind the ship beneath;
and fearing lest they should fall upon quick-
sands, they took in the sail; and were driven
18 *by the wind*. And being exceedingly tossed
with the tempest, the next *day* they lightened
19 the ship; and on the third *day* we cast out
with our own hands the tackling of the ship.
20 And when neither sun nor stars for many days

* This fast was a holy day of the Jews, which happened
in September, when the weather became tempestuous in
that region.

appeared, and a great tempest lay on us, all hope of being saved was taken away.

- 21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have departed from Crete, and been subject to this harm and
 22 loss. And now I exhort you to take courage ; for there shall be no loss of life among you,
 23 but of the ship. For there stood by me this night an angel of God, whose I am, and whom
 24 I serve, saying, Fear not, Paul ; thou must be brought before Cæsar : and lo, God hath given thee all them who sail with thee.
 25 Wherefore, sirs, be encouraged : for I believe God, that it shall be even as it was told me.
 26 However, we must be cast upon a certain
 27 island. But when the fourteenth night was come, as we were driven up and down in the Adriatic sea,* about midnight the mariners
 28 supposed that they drew near to land : And sounded, and found it twenty fathoms : and when they had gone a little further, they sounded again, and found it fifteen fathoms.
 29 Then fearing, lest they should have fallen upon rocks, they cast four anchors out of the stern,
 30 and wished the day would come. And as the mariners were about to flee out of the ship, when they had let down the boat into the sea, under pretence that they would have cast
 31 anchors from the fore part of the ship, Paul

* The Adriatic sea, so called by the ancients, is a large bay (or inlet) of the Mediterranean, lying between Italy and Greece. It is now called the Gulph of Venice.

said to the centurion, and to the soldiers,
Except these abide in the ship, ye cannot be
32 saved. Then the soldiers cut off the ropes of
33 the boat, and let her fall off. And while the
day was coming on, Paul besought them all
to take food, saying, This is the fourteenth
day that ye have tarried, and continued fast-
34 ing, having taken nothing. Wherefore I pray
you to take food ; for this is for your health :
for there shall not an hair fall from the head of
35 any of you. And when he had thus spoken,
he took bread, and gave thanks to God in
presence of them all ; and when he had broken
36 it, he began to eat. Then they were all en-
37 couraged, and took food. And we were in
all, in the ship, two hundred, threescore and
38 sixteen souls. And when they had eaten
enough, they lightened the ship, and cast out
39 the wheat into the sea. And when it was day,
they knew not the land ; but they discovered
a certain creek with a shore, into which they
were determined, if it were possible, to thrust
40 the ship. And when they had taken up the
anchors, they committed her unto the sea,
and loosed the rudder-bands, and hoisted up
the main-sail to the wind, and made toward
41 shore. And falling into a place where two
seas met, they ran the ship aground ; and the
fore-part stuck fast, and remained unmoveable,
but the hinder-part was broken with the vi-
42 lence of the waves. And the soldiers' advice
was to kill the prisoners, lest any of them
43 should swim away and escape. But the cen-
turion, desirous to save Paul, kept them from

their purpose, and commanded that they who could swim should first leap into the sea, and
 14 get to land. The others also *reached the shore*; some on planks, and some on parts of the vessel; and so it was, that they all got safe upon the land.

CHAP. XXVIII.

1 AND when they were secure, they learnt
 2 that the island was called Melita.* And the barbarous people shewed us great kindness: † for they kindled a fire, and received us all, because of the present rain, and because of
 3 the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened
 4 on his hand. ‡ And when the barbarians saw the venomous animal hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to

* This island is supposed to be the same which is now called Malta.

† The people of this island were called barbarians, to distinguish them from the Romans. The island was first settled by Phœnicians, who had the reputation of being kind and hospitable.

‡ This was the first of October. The cold comes on early in that climate: and the winds, at that season, are very tempestuous.

5 live.* And he shook off the beast into the
 6 fire, and felt no harm. And they expected
 that he would have swollen, or fallen down
 dead suddenly : but after they had looked
 some time, and saw no harm come to him, they
 changed their minds, and said that he was a god.
 7 And in the *country* near to this place,
 was the estate of the chief of the island, whose
 name was Publius ; who received us, and
 8 entertained us kindly, three days. Now the
 father of Publius was lying sick of a fever,
 and of a bloody-flux : and Paul went in unto
 him and prayed, and laid his hands on him,
 9 and healed him. So when this was done,
 others also who had diseases in the island
 10 came, and were healed : And they shewed
 us great respect : and when we departed, they
 presented us with such things as were necessary.
 11 And after three months, we departed in a ship
 of Alexandria, which had wintered in the
 island, whose sign was Castor and Pollux.
 12 And landing at Syracuse,† we abode there
 13 three days. And thence we went round, and
 came *opposite* to Rhegium : and after one day
 the south wind blew, and we came the next

* This was a poisonous reptile, benumbed by the cold ; but which the heat invigorated. The ignorant, superstitious people imagined Paul was a great sinner, because he was seized and bitten by the serpent. Equally unfounded, generally, are the fears and opinions of an uninformed mind.

† The ancients, as well as the moderns, placed images on the head of their vessels. This vessel bore the images of Castor and Pollux, two imaginary deities of the superstitious pagans.

‡ Syracuse was a city in the island of Sicily.

- 14 day to Puteoli: where we found brethren, and were desired to remain with them seven days: and then we went towards Rome:
- 15 From which, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns:* and when Paul saw them, he blessed God, and took courage.
- 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier who kept him.
- 17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans:
- 18 Who, when they had examined me, would have released *me*, because there was no cause
- 19 of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had any thing to accuse
- 20 my nation of. I have therefore called for you, to see and speak with *you*: because that for

* The former of these places was about fifty miles from Rome; the other thirty. Probably there had been Christians in this city several years. It was now more than thirty years from the death of Christ. If none of the apostles had been at Rome before, other disciples undoubtedly had; as there was a constant intercourse between Rome and Judea. Soon after this period, Peter visited Rome, where he suffered martyrdom, as well as Paul.

the hope of Israel I am bound with this chain.*

- 21 And they said unto him, We neither received letters out of Judea concerning thee, nor have any of the brethren who came shewed or spake
 22 any harm of thee. But we desire to hear of thee what thou thinkest : for as to this sect, we know that every where it is spoken against.
 23 And when they had appointed him a day, there came many to him into his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the
 24 prophets, from morning until evening. And some believed the things which were spoken,
 25 and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Isaiah the prophet,
 26 unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not
 27 perceive.† For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be
 28 converted, and I should heal them. Be it known

* For the hope of a future life, which, though now confirmed by the gospel, was promised to Israel by the prophets of old.

† Though ye hear, ye will not understand ; and though ye see, ye will not perceive.

therefore unto you, that the salvation of God* is sent unto the Gentiles, and *that* they will
 29 hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house,† and received all that came in
 31 unto him; preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him.‡

* The gospel, which reveals the way of pardon and salvation.

† Though Paul was a prisoner in Rome, he was not, at this time, in close confinement. See 16th verse.

‡ During this time, the apostle addressed several epistles to churches he had before established, with a view to their comfort and edification. After this St. Paul left Rome, and travelled through many parts of Greece and Asia Minor, to instruct and confirm those, whom he had before converted to the Christian faith: And returned again to Rome, where he was beheaded. At this time the gospel was known throughout Judea, Syria, Arabia, Italy, and the states of Greece; in Persia, Egypt, Ethiopia, Mesopotamia, and the western parts of India; and probably in Spain, France and Germany.

APPENDIX.

IT may very reasonably be expected, that this volume should furnish a more particular account of the apostles of our Lord, than is given in the Gospels or Acts. Of Matthew and John, two of the apostles, all the information to be depended on, which has been preserved in the Christian church, may be found in the prefatory remarks to their respective gospels. The history of the others, stripped of legend and conjecture, is as follows :

PETER, who was also called Simon, is said to have been the eldest of the apostles, and of the age of forty, when first called by Christ. This may be the reason, for which he is usually first named. For John certainly possessed, in a peculiar degree, the confidence and affection of our blessed Lord. We learn from the evangelical history, that Peter was sincere, ardent and intrepid. Of his activity and zeal in the cause of Christianity, we have abundant testimony from the Acts of the Apostles, written by Luke. It is unnecessary to repeat the account there given of him. From ecclesiastical history, we learn that he visited Rome, and there made many proselytes to the Christian faith. On a second visit to that city, after he had preached the gospel in various parts of Asia, he was crucified by order of the emperor Nero, in the year 65.

The apostle **ANDREW** was a brother of Peter. He was one of the Baptist's disciples before he attached himself to Christ : and it was in consequence of the explicit testimony of John in favor of Jesus, as the expected Messiah, that he became a disciple and follower of the great prophet of Nazareth. He is said to have preached the gospel to the Scythians, and to others in the north of Greece ; and

to have suffered martyrdom in a city of Achaia in the northern part of Peloponnesus.

JAMES was the brother of John, and son of Zebedee (commonly called James the Great, to distinguish him from James, the son of Alphaeus.) With Peter and John, he was admitted to particular interviews with Christ, when the other apostles were not present. We have no certain account that he ever was out of Judea. He was considered a very holy and just man; of great firmness and zeal in defending the doctrines of the gospel. He was the first apostle who suffered martyrdom; having been put to death by Herod, about fifteen years after the ascension of Christ.

PHILIP, like the other apostles, spent several years in preaching the gospel in Judea, Galilee and Samaria; after which he travelled into other countries. He was some time in Phrygia, then a province of the Roman empire, which is comprehended in what is now called Turkey in Asia. And in this part of Asia he suffered death on account of his religion; but in what year of the Christian era, is not precisely known.

BARTHOLOMEW (who is supposed to be the same as Nathaniel) according to the most correct accounts, carried the gospel into Parthia, and Media; and probably into the western part of India. Afterward he passed through Phrygia in company with Philip, and then into Armenia, where he was put to death for preaching Christ, and opposing the idolatry and vices of the pagan inhabitants.

The apostle **THOMAS** also went eastward, after passing several years in Judea; and preached to the Persians, Medes, Bactrians, and other nations bordering on India. He also suffered martyrdom by the hands of pagans for his efforts to persuade men to embrace the gospel of Christ.

JAMES, the son of Alphaeus, or Cleopas, nephew of the holy virgin, is said by ecclesiastical writers to have exercised the office of bishop, or pastor, to the Christians in Jerusalem. He was stoned to death about the year 66. An epistle written by him to the dispersed Jews, who believed in Christ, makes a part of the sacred canon.

JOHN, the brother of James, last mentioned, and who was called Thaddæus or Libbeus, is supposed to have written the epistle, which bears his name. It is believed, that he

preached in Mesopotamia, and other countries north and east of Judea ; and afterwards suffered martyrdom in some part of Persia.

SIMON ZELOTES, or the Canaanite, was a brother, or near relative of James and Jude. It is related of him, that he lived to a great age ; that he preached the gospel in Egypt and Lybia ; and after the death of James was bishop of Jerusalem.

We have not a very full and particular account of the labors of all the apostles to the close of their lives. But the early Christian writers unite in giving testimony to their zeal and perseverance in executing the commission they received from Christ, to declare his gospel to and make disciples among all nations. They promulgated the gospel to all civilized people ; and were entirely devoted to the great work of instructing and reforming the world. They sowed the good seed of the word of life in all countries then known and civilized ; the fruits of which have continued to bless mankind down to the present day. They confirmed the doctrines they taught, by exhibiting supernatural power, by speaking various languages without previous learning, and by prophecies, some of which were soon fulfilled. These powers are called gifts of the Holy Spirit ; and they were granted them for a testimony and sanction to the truth of their heavenly mission. And by this consideration only can we rationally account for the rapid and extensive prevalence of Christianity, when opposed by such numerous and powerful enemies ; by ignorant and bigotted pagans, by conceited and self-sufficient philosophers, by interested priests, and by still more interested civil rulers and princes of the earth. Christianity having become known and established, the necessity for miracles no longer existed. And we learn, that they ceased after the days of the immediate successors of the holy apostles. But piety and charity never fail. They will ever be the duty and the ornament of Christians.

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| Bunyan's Come and Welcome ; | N. Cappe on the N. Testament ; |
| Buck's Miscellanies ; | Judgment and Mercy ; |
| — Sincere Christian ; | Doctrine of Atonement ; |
| Bible News ; | Lathrop's Sermons ; |
| Baxter's Call ; | Life of Christ ; |
| Bachanan's Works ; | Life of Bishop Porteus ; |
| Butler's Analogy ; | Lowth's Isaiah ; . |
| Burgh's Dignity of Human Na- | Horsley on Hosea ; |
| ture ; | Jamieson's Sacred History ; |
| Buck's Theological Dictionary ; | Josephus' Works ; |
| Book of Martyrs ; | Meikle's Solitude Sweetened ; |
| Christian Sacrifice ; | Do. Traveller ; |
| Campbell's Four Gospels ; | Milner's Church History ; |
| Comstock on Education ; | Mute Christian ; |
| Clarke on the Promises ; | More's Christian Morals ; |
| Bogue's Essays on the New Tes- | McKnight on the Epistles ; |
| tament ; | Melmoth on Religion ; |
| Complete Duty of Man ; | Morehead's Sermons ; |

Locke's Reasonableness of Christianity ;	Songs of Solomon ;
Newcombe's Life of Christ ;	True Christianity ;
Newton's Works ;	Twin Sisters, or Advantages early Religion.
Newton on Ecclesiastical History ;	Token for Children ;
Notes on the Parables ;	View of the principal Doctrines of Christianity ;
Orton's Exercises ;	Watson's Tracts ;
——— Exposition ;	Wilson's Sermons ;
Paley's Sermons ;	Unitarian Tracts ;
Porteus's Evidences ;	Young Minister's Companion ;
Saurin's Sermons ;	
Stackhouse's History of the Bible ;	

Children's Books of all kinds, moral, entertaining and religious; Hymns for Children; Watts' Psalms and Hymns: Methodists' Psalms and Hymns: also, an extensive assortment of Books in Law, Medicine, History, and Miscellanies. They also propose soon to publish the Life and Works of Miss Catharine Talbot